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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

DISENDOWMENT.

IV.

EQUITABLE EXCEPTIONS TO THE RULE.

The three brief papers we have given to our readers on the subject under present consideration, will have served to show, we hope, the bases upon which the disendowment of the Church of England may be carried into effect without entailing those consequences which not a few Liberal politicians apprehend, and which they regard as more to be dreaded, in the interests of the progressive improvement of the people, than the ecclesiastical system which now exists. The suggestions we have thrown out may be thus summarised. The resumption of the State, for State purposes, of those resources which may be looked upon as national, and which are now appropriated to ecclesiastical uses sanctioned by existing law, subject to such satisfaction of all life interests and compensation for the extinction of individual vested rights which will meet the claims of persons, but which will not recognise any claim on behalf of the institution, as such. That is to say, every clergyman will be entitled as a corporation sole to the usufruct of whatever public property he now receives during the remainder of his lifetime, and will remain under precisely the same obligations as those which are now imposed upon him by law. There will be no provision made for the capitalisation of clerical income; no facilities given for the transfer of that capitalised income; no corporate body created, to which it may be made over. At the death of each incumbent the public property from which his income has been derived will become the property of the State, and, as no successor will be appointed, will be disposed of as Parliament in its wisdom may see fit.

But now there are some equitable exceptions to the rule we have laid down of which notice must be taken, and, inasmuch as they include church buildings as well as clerical incomes, it may be expedient to deal with the whole subject of the former before taking the latter into consideration.

Church buildings, for the most part, are strictly parochial edifices. Originally, they may have been built by private families, but, until very lately, they have been repaired and maintained chiefly by public rates. They are the property of the parishioners in each case. Within certain limits and under certain legal restrictions, they can be dealt with by parishioners, in vestry assembled, according to their will. We see no sufficient reason why this tenure should be disturbed. The buildings which are now the property of the ratepayers of a parish might very well remain so, absolutely and finally, to be made such use of as the majority, in vestry assembled, might determine to be most suitable to the wants of the inhabitants. There need be no fear that these buildings would be perverted from their customary religious uses. In by far the largest proportion of cases they would still be available, with or without payment, for the use of Protestant Episcopalians—sometimes, it may be, in alternation with other Christian denominations. Perfect freedom to the ratepayers of a parish to turn the building to such account as may seem to them best, would, in our judgment, carry with it the most trustworthy guarantee that it would be devoted to the spiritual purposes for which it was erected. After a time, perhaps, mutual charity and respect would so far prevail as to break through the exclusiveness which now prevents even the occasional occupation of these edifices by any but one section of the Christian Church. That, however, is but an incident which time and the diffusion of a more charitable feeling will determine. What has to be maturely considered here, is whether it would not be the wisest arrangement, both for the State, for religion, and for the legal rights of parishioners, to vest those edifices *in perpetuo*, and without legal restrictions, in the hands, and for the use, of the latter.

Here, however, come in those exceptions to which we wish to advert—exceptions relating not merely to church buildings, but to clerical incomes. Many of the most beautiful ecclesiastical structures in our day have been erected either by individual liberality, or by the voluntary subscriptions of those for whose accommodation they were raised. It is true that they have been made part of a national system, but it is also undeniable that they stand in a different position, so far as the claims of equity are to be considered, from the buildings usually designated parish churches. These claims ought to be carefully and even tenderly met. In many cases, the problem to be solved would be a simple one; in some, perhaps not a few, it would present difficult complications. Perhaps no Act of Parliament could deal with it in detail, nor, in any case, can it be urged that any political danger can arise from solving the problem upon the most considerate terms. In general, the end to be aimed at would be the transference of such structures to the hands of those who have most materially contributed to the erection of them. Where they have been built by individuals, and those individuals are still living, the property might revert to them to be disposed of either absolutely, or in trust, for such purposes as they may now prefer. Where they have been conjointly raised by congregations, they might similarly be left to congregations, to be secured for their use, and that of their successors, in the same way as they are now secured in trust for non-established voluntary bodies. Where public funds have been appropriated in aid of private subscriptions, equitable considerations should govern the final appropriation of the building. The adjustment would require the intervention and ruling of a Court of Equity specially set apart for that end, but there would be no insuperable difficulty in laying down in an Act of Parliament the general principles of adjustment by which such Court should be guided. And what has been said of church edifices may be said *ceteris paribus* of modern endowments. Parliament, of course, would have to determine the range of time to be covered by that term, and within that range, so far as they have originated from private beneficence, they ought to be transferred in trust for the congregations, or distant parishes, for whose benefit they now exist.

Such, in barest outline, are the general features of a process of disendowment which we believe might be carried into effect without the smallest danger to the independence of the State, and without injustice to a single member of it. We have purposely abstained from crowding this sketch with details, lest the guiding principles which should govern the work might be thereby obscured. No doubt, the entire subject will be looked at by those persons who deem it an essential part of the future policy of the country to conserve the historical institution of the Church of England as a great national body, with the utmost repugnance. We must leave them to the teaching of time and events, and we do so with confidence. But we also trust it may be seen by those politicians who fear that disendowment can only result in an ecclesiastical *imperium in imperio*, that there are modes of carrying the object into legislative effect, which, whilst answering all the claims of equity, would, at the same time, steer the vessel of the State clear of those sunken rocks upon which they are apprehensive that disestablishment and disendowment might drive her.

THE POSSIBILITY OF A RELIGIOUS WAR.

Mr. J. Hardy is reported to have said recently with regard to the agitation for disestablishment, that Englishmen had before now fought for a less cause, and that for his part he would not say but what he would be willing to fight for the Church. Such words spoken on an English political platform may excite only a passing smile. But they are suggestive of a temper pervading wider ecclesiastical circles and giving cause for serious apprehension. The line between zeal and intolerance is not always easy to draw; but it certainly seems to be overpassed when the zealot insists not only on full liberty to retain his own personal conviction and to give it outspoken utterance, but also on the embodiment of his convictions in laws and institutions which override the conscientious opinions of others. And when to this intolerance is added a hardihood which snatches vigour from despair, and which increases in violence just in proportion as the support of intelligent opinion diminishes, rising in the arrogance of its claims after every fruitless attempt at moderate compromise, it would seem that there can only be one ultimate issue, the ancient appeal *ad fustem*, by which alone obstinate and infatuated self-will can be overcome. Let not our readers be needlessly alarmed. We are not about to take up Mr. Hardy's silly challenge, or to inaugurate a movement of physical-force Liberationists. So far as all properly English institutions are concerned, however violent the prejudices with which they may be entangled, our past history amply guarantees the peaceful accomplishment of all needful reforms. But the Papal hierarchy is continually reminding us, and has done so afresh by the resolutions recently passed in Dublin upon the subject of Catholic education, that our national isolation is not so complete as our in-

sular prejudices lead us sometimes too fondly to boast. We, in common with the other nations of Christendom, have to deal with a spiritual power having its supreme seat in a foreign land, and claiming from us in many ways a subservience totally inconsistent with national self-respect. Under these circumstances we watch with the interest of self-preservation the smouldering intrigues, ever ready to burst into flaming warfare, which are fostered by the Papacy on the Continent of Europe, and well for us will it be if from what we see there we are impressed with the imminent necessity for the adoption of a policy towards the Roman Catholics which, while fair, considerate, and reasonable, shall be above all things consistent and firm.

No student of history can mark the state of things at present existing in the European nations which belong by tradition to the Western Church, without feeling that the materials of a desperate religious war, scattered in dangerous profusion through every land, need but the spark of a single word from some high-placed devotee of the Papacy to excite a general conflagration. Whether France will be infatuated enough to raise such a devotee to the political capability of such world-wide mischief, the next few days will decide. But if the Comte de Chambord, with his old-world notions of Divine right, and with his half-patronising, half-superstitious and fearful devotion to the priesthood, should, contrary to all probability, become in very deed King of France, not many years may elapse before Dr. Cumming's anticipation of the battle of Armageddon may be more than justified. The pilgrimages to Paray-le-Monial and elsewhere may be too exclusively regarded as matters for laughter. The priests who pull the strings know very well what they are about. And the nation which allowed a military despot to hold regenerated Italy for years by the throat, is far too lacking in any heartfelt conviction to interfere with an anointed monarch, if he should manage to identify a Papal crusade with the glory of French arms and the recovery of French territory. Spain, though, a faint gleam of hope for the present brightens the prospects of the Republic, is saturated everywhere with superstitious feelings of the most inflammable character. The King of Italy holds his own, not merely by the general consent of the intelligent and educated minority of his subjects, but also by the present powerlessness of the imbruted ignorance which is always at the command of the priests. But it would not be safe to under-estimate the dangerous diversion of allegiance which an old and deeply-rooted superstition might occasion, if the priesthood saw any chance of a helping hand from beyond the Alps. Austria has indeed entered upon a path of reform; which, if a generation could be allowed to grow up in schools uncorrupted by the priesthood, may lead to great results. But the old root of bitterness is far from being extirpated yet; and in the event of anything like a religious war, would be in the highest degree dangerous. As to Prussia, we wish to make every allowance for the difficult circumstances in which her great statesman finds himself placed. We are aware that the German mind is incapable of conceiving the capability of leaving religious teaching unregulated by the State, and only interfering when sedition is preached. But we are still amazed that a man of such far-reaching views as Prince Bismarck should not have seen that the indifference which refuses either to pay for, or to meddle with, the mummeries of superstition, is the most hopeful policy for rendering them harmless. At any rate, the policy which he is pursuing now magnifies recalcitrant bishops in their own eyes as followers of the noble army of martyrs, and take the directest method to rouse into a dangerous heat the decaying embers of Catholic zeal amongst the masses.

What is the cause of the grave and threatening complications which these observations indicate? It is not merely the dogma of Papal infallibility, or the arrogance of ecclesiastical claims. Thousands of Catholics carry their religion with them every year to the United States of America; but we are not aware that the mock thunders of the Vatican have ever excited the least flutter of apprehension amongst transatlantic states men. It is the inveterate obstinacy with which European governments insist upon recognising and regulating the purely spiritual business of churches, which gives to the difficulty all its worst aspects. True the almost superhuman impudence of a long-pampered priesthood will, even when treated with contemptuous indifference, at times attempt to obtrude itself into the province of secular affairs, and to obtain exceptional privileges from national tribunals. But the Government which knows how to let spiritual affairs alone, confronts such pretensions with an enormous accession of moral power. It is high time that we learned this lesson in Great Britain. Here we have the Romanists, not only insisting upon the narrow isolation of their children from all contact with the national life during the process of education, but also claiming pecuniary aid from the State in furtherance of this miserable policy. Or, despairing of such pecuniary aid, they demand that the degrees which their sectarian schools confer, shall be stamped with the authority of the State as of equal value with any others. And the *Spectator*, with its usual weak sentimentalism on such subjects, considers this last claim at least to be unanswerable. Our contemporary would be willing, it appears, to establish for such a sectarian University a separate board of examiners, whose business it should be to ascertain that the secular instruction had reached the requisite standard of attainment. Our answer is that even such an apparently moderate concession would be a complete abandonment of that entire indifference to sectarian considerations, which is the only policy we can consistently carry out. If the Roman Catholics will not come to national secular schools, let them stay away. They shall have perfect freedom to establish others at their own expense. If they want to have the secular attainments of their pupils stamped by national approval, there is not the slightest objection to the multiplication of institutions like the London University, which examines all comers, regardless of their religious antecedents. But in no way, directly or indirectly, would we consent to any special favour being shown to Roman Catholics on account of their religious views. Only last week, at the meeting of the London School Board, in the course of a discussion on a proposal for establishing an unsectarian industrial school with entire freedom for voluntary religious instruction, one of the Catholic members rose and said that under no circumstances would the children of their Church be sent to such a mixed school. Our reply would be as before, Then let the Catholics maintain their own schools. They have been pampered and petted too long. Perfect equality with Wesleyans, Independents, and Baptists they shall have; but not a tittle more. And if this does not satisfy them, we shall at least have secured for ourselves a firm basis of justice and fairness from which to resist to the uttermost claims which we believe to be opposed alike to national progress and to the best interests of mankind.

ECCLESIASTICAL NOTES.

We printed some two or three weeks ago a remarkable correspondence that had taken place between some of Sir T. D. Acland's constituents in North Devon and their member. We have had now forwarded to us the close of this correspondence, consisting of a second letter from Sir Thomas Acland and a remarkably able rejoinder, written on behalf of the Nonconformist Committee, by Mr. Quick, of Wrafton, Barnstaple. Sir Thomas Acland very frankly acknowledges the courtesy of the committee, but he thinks that correspondence cannot explain his votes on the Endowed Schools Committee, and that the bearings of particular votes, taken alone, are easily misrepresented. Sir Thomas Acland adds, with regard to the education question, that no one will more sincerely rejoice than he, if that question should be dealt with on its own merits "without reference to the consideration how far each step taken will strengthen or weaken the influence of this or that denomination." He hopes, also, that justice will be done to Earl Granville and Mr. Forster, "whose single-minded devotion to the great cause of National Education will long outlive present controversies." At the same time Sir Thomas Acland acknowledges the extent and seriousness of the difference with some of his supporters, but while respecting their "firmness," hints that their principles will not be found at variance "with wider principles common to the whole party to which we both belong."

The sentence which we have last quoted gives the key to Sir Thomas Acland's position, and as he is a representative man, in more senses than one, it is no doubt the key to the position so strangely occupied by many other persons. Sir Thomas Acland thinks that the principles of the Nonconformists are narrower than the principles of the Liberal party, the actual fact being the very contrary, unless, indeed, sectarianism is broader than unsectarianism. However, the committee have replied to their member upon all the points at issue. They reiterate their dissatisfaction with his votes as one of the Endowed Schools Committee and give their reasons for doing so; they assert their position as unsectarian educationists, and finally they express their profound regret that they have not been able to obtain from Sir Thomas Acland "satisfactory explanations of the past, or satisfactory indications of the future." They well say—

> Slowness in legislation in this country has always been tolerated on the ground that the positions once gained were never lost; but educational legislation has warned the public that such confidence has been misplaced. The feelings of Nonconformists on these measures may be fairly understood by considering what would be the attitude of the Liberal party in general if the Reform Bill were repealed, or of the nation at large if the policy of Protection were attempted to be restored. The anger and alarm which such reaction would excite in your own mind, will give you an idea of the feelings of Nonconformists towards the educational policy of the Government.
>
> Holding these views, and being unable to obtain satisfactory explanations relative to them, the committee feel compelled to take such measures as may be deemed best for the maintenance of their principles at the next general election.

Here this remarkable correspondence closes; but it is clear that, before many months are over, Sir Thomas Acland will feel its practical effects. If in every constituency we had such a committee as that which exists in North Devon, the Sir Thomas Aclands of the Liberal party would be quickly educated; for we do not at all despair of Sir Thomas Acland's hearty repentance and conversion.

We are glad to see one bishop, and that a Broad Church bishop, giving up, for the present, all idea of the Nonconformists being comprehended in the Church. Bishop Ellicott expressed this feeling in a charge given to the clergy of his diocese at Stroud on Monday. The subject of the charge was, "The attitude which it was desirable for the Church to maintain towards Nonconformity," and the possibility of some ultimate reunion. The Bishop thought that a better feeling was springing up between the Church and Nonconformity, but he does not appear to have analyzed the causes of this better feeling. Granting the fact, we may say that it has arisen solely from the self-assertion of the Nonconformists. They have respected themselves and have therefore compelled respect from others. They have placed themselves, by carrying several Acts through the Legislature, upon a better footing of equality with Churchmen, and the natural result is that Churchmen are drawn more closely to them. "Reunion," however, is another question altogether. The bishop expressed his opinion that there was no hope of it—not even with the Methodists, for even they "would never formally unite with the Church of England." But the bishop had something better to say, and it was that although reunion might never be brought about, "they might do much by kindness and Christian courtesy towards those who dissented from the Church, but who might love, honour, and adore Christ crucified as earnestly as themselves." The bishop proceeded to remark upon the social relations existing between Churchmen and Dissenters. He thought there was an over-sensitiveness upon our part in regard to this, as perhaps there is, but he counselled his people "to love as brethren, and to be patient unto all men." The strange thing in this address is that it should be considered necessary. Why should it be necessary to counsel one set of Christians to kindness and courtesy? Why should it be necessary to talk of love and patience towards Nonconformists? This ought to be passing strange, and yet we find it to be the prominent topic of a bishop's charge in the year 1873. Think of the President of the Wesleyan Conference, or of the Baptist or the Congregational Union feeling himself compelled to give such advice to his brethren with regard to their attitude to any other Nonconformist denomination! Why, the ministers of such bodies would feel themselves insulted by it. It would be like instructing every husband to love his wife, or every father to love his children. In regard to another question brought up by the bishop, we must make a remark. If he despairs of the ultimate reunion of the Christians of this country we do not. It cannot come under present circumstances, but present circumstances are not at all likely to last for ever. We can imagine a time when all Christians might unite upon a common basis,—differing in organisation and modes of work, but members together of the same, and the same common Church. If the bishops of the Episcopalian sect of this country were a little less sectarian than they are, they might also imagine such a possibility. At present they offer, by their narrowness and their bigotry, the greatest obstacle to that reunion which is so greatly desired.

The Church defenders have taken the field this season early, but as a matter of policy, they are not wise in being early. The Liberation Society has

reserved its main work for a period when it is more likely to tell with effect. However, seeing our opponents in action, we naturally look to see what they have to say. They held a meeting at Halifax last week, at which the Bishop of Ripon presided. The bishop told his audience that the Church Defence Association had risen in consequence of the practical action of the Liberation Society, to bring about the disestablishment of the Church of England. The bishop went on to explain what disestablishment and disendowment meant. We find that we intend to destroy the Church, and to take away all its revenues. It is satisfactory, however, to find a bishop candid upon one point: this bishop remarked that he gave credit to the Liberation Society for having "made no concealment of its purpose," but, of course, he could not give the same credit to the "measures by which they sought to accomplish that purpose." Then he told his audience that the State did not create the Church, and quoted Mr. Toulmin Smith. When a Church Defender falls back upon Mr. Toulmin Smith we know where he is. Mr. Toulmin Smith, whoever he was, was the great authority during the Church-rate controversies; but that single unhappy Dissenter, "if he was one," did not save Church-rates, nor, we are afraid, will his great authority save the Establishment.

We are especially glad to see these subjects taken up by the local press, and very ably has the *Halifax Courier* addressed itself to the bishop's speech. This journal says:—

In replying to the vote of thanks with which he was rewarded, the bishop said that their opponents were only a noisy section of the Nonconformists, and those who would be reckoned honest and loyal subjects should separate themselves from the movement in favour of disestablishment. Now, there is no mistaking language of this kind—those of us who think the Church would be better apart from the State are deemed dishonest and disloyal. Under such provocation it needs self-restraint for us to fulfil the injunction to be courteous, and not to return railing for railing. But we will endeavour to remember that Christian charity which the spiritual overseer of this diocese forgets. To say nothing of the country at large, let him reflect on what manner of men those are who reside within his own borders—what they have done in building chapels and schools, in sending out missionaries, and in giving their substance for religious purposes—yet because they do not believe in a religion stamped and patented by the powers that be, are held up to opprobrium as dishonest and disloyal. If the bishop, as he seems to imply, is about to enter actively on this controversy, he should do it in a different spirit. Candid disputants endeavour first of all to understand their opponents—to see them, in fact, before they try to see over them; and inasmuch as the bishop has not yet undertaken that preliminary labour, we will strive to enlighten him.

We quote, in another column, the deliverance of the *Pall Mall Gazette* upon the subject of abolition of purchase in the Church. Mr. Bright's speech has pricked our cultured contemporary into great activity. It sees that "the position" of the Church of England is very critical, and that the steps which will be taken to disestablish and disendow it are becoming clear. It then proceeds to deal with the purchase question, and it is of opinion that "it is vain to expect that the Dissenters will permit money to be voted out of the taxes" to buy up all the advowsons in the kingdom. We do not often agree with the *Pall Mall*, but here we thoroughly agree with it. The end is that the *Pall Mall* can see nothing before it but apparently the dreadful possibility of disestablishment.

Well! we can chronicle the disestablishment of *two* churches with their own consent. This has occurred at Antigua and St. Kitts, where the Governor went armed with orders for disestablishment from the Colonial Office, with the alternative of concurrent endowment. Thereupon the clergy and laity met together and resolved unanimously in favour of their own disestablishment and disendowment. Well done!

DR. LANDELS' ADDRESS ON RITUALISM.

The following is a copy of a letter addressed to Dr. Landels by the Rev. Eustace R. Conder, M.A., chairman of the Congregational Union:—

"To the Reverend Dr. Landels.

"Reverend and dear Sir,—Your position and abilities give such deserved weight to your public utterances that anything in them unjust or ungenerous, and calculated needlessly to embitter controversy, is likely to do extensive mischief. On this ground I take the freedom, as a brother Christian and fellow Free Churchman and Independent, to address to you a friendly but earnest remonstrance on the reference to infant baptism contained in your eloquent speech at Nottingham, as reported in the public prints. You are reported to have said that 'if infant sprinkling is not Ritualism, it is nothing'; and to have supported this sweeping assertion by two arguments, to the effect, first, that people will persist in thinking that the ceremony must do some good to the child; and secondly, that the administration to an infant, unconscious of the meaning of a rite of which it retains no permanent mark, has no precedent in the Old or New Testament.

"As to the second argument, besides that it assumes the whole question in debate, can you have forgotten that the Holy Child Jesus, when about a month old, was brought by His parents into the Temple, 'to present Him to the Lord,' and 'to do for Him after the custom of the law'? Was this a useless or unmeaning ceremony, because the Infant took no conscious part in it, and retained neither mark nor memory of it?

"As to the first argument, what people say is a very poor criterion of what a wise man ought to say. You must have met with Baptists (unless your acquaintance with your own body be much less extensive than I suppose) who think and speak as though a person were scarcely a Christian, or in a state of salvation, unless he had undergone immersion. But you would resent as most unfair the inference that Baptist views necessarily tend to sacramentarianism because in some ill-instructed minds they do so.

"But suppose we say that certainly, if the child is taught as well as baptized (baptism being, as we both hold, inseparably connected with teaching), baptism *will* do him some good; and that the good will consist in the impression produced on his mind in after years by the knowledge that he was thus early dedicated to God, and enrolled among the disciples of Him who said, 'Suffer little children to come unto Me,'—what trace is there in this of Ritualism? I presume that adult baptism is supposed to do some good to the person baptized; and that this good lies not in the momentary consciousness of the act, and certainly not in any permanent mark, but in the influence on the mind of having gone through this act of faith and obedience. The difference is, that what the adult learns from his own memory, the child learns from the memory of others. The general spiritual significance of the rite is the same in both cases; for infants need regeneration as much as adults.

"The essence of Ritualism is the claim of a priestly character for the Christian ministry; and of a power, such as no Old Testament priests possessed, of so celebrating the sacraments, as to make them the means of imparting regeneration and forgiveness of sins. Inseparable from these claims is the assumption that practically the clergy, not the people, are the Church. And the head and front of the whole offence, and backbone of 'the apostasy,' whether you call it Popery, the Greek Church, Anglicanism, or by any other name, is just this—the putting the Church in the place of Christ.

"Is not this so? And if so, what link of connection is there between these claims and the doctrine (whether true or erroneous) that Christ has commanded us to give our children the outward sign of discipleship, as well as to bring them up in the nurture and admonition of the Lord?

"Surely, my brother, these are not times for Protestant Englishmen to be bringing railing accusations against each other, charging one another with complicity in errors which they reject with abhorrence and contempt, and putting weapons into the hands of Ritualists which they will not be slow to use.

"If we cannot see alike on a question in which there are weighty arguments on both sides, let us at least be just to one another, and refrain from claiming infallibility.

"I remain, with much respect,

"Faithfully yours,

"Eustace R. Conder.

"Leeds, Oct. 27, 1873."

THE IRISH EPISCOPAL CHURCH.

The Irish Church Primate (Beresford) and the Archbishop of Dublin (Trench) have delivered important charges—the first at the opening of the Armagh Synod, the second at his visitation on Wednesday in Dublin. Both prelates have endeavoured by the tone of their observations to moderate the unrestrained enthusiasm, as they consider it, of the Irish Evangelical party for revision. On the question of a change in the Irish Ordinal, the prelate said: "The Irish clergy, by consenting to the proposed change in the ordinal, will isolate their Church and contract it to the dimensions of a sect, limit their privileges and surrender their independence. He was persuaded the orders of the Church of Ireland would be at once depreciated, and English bishops and rectors would not stop to make nice inquiries as to dates—the fact that the Irish Church had a different ordinal would be enough. They had already had direct intimation of feeling in the English Church on the subject. The Colonial Bill of last session was like the shadow of the coming event." The Archbishop of Dublin, in the course of his address, observed:—"I am persuaded that I shall not exceed if I say that very nearly a third of those who obtain a Trinity College degree and a divinity testimonium pass over to England, and are there ordained. But serious as is the falling-off in the number of those who pass through our divinity schools, I fear that the diminution would have been in these last years more serious still, if there had not been in many instances a large abatement of the strict demands which on former occasions those engaged in the examination have made on the candidates who have offered themselves for this." With reference to finances, he said the position of the diocese was good, the subscriptions to missions in 1872 having amounted to 7,780*l*.

The Armagh Diocesan Synod of the Irish Church have had under consideration the question of revision. The primate occupied the chair. A resolution was moved to the effect that in the opinion of the synod the work of revision, so far as it has gone, could not be considered final or satisfactory, and they trusted that it would be proceeded with in a reverent and temperate spirit, so as to remove from their venerated Prayer-book all expressions which were relied upon in support of erroneous doctrines and practices against which the Church had at the Reformation, and still did, most earnestly protest. Shortly after this resolution was proposed, the previous question was moved and carried.

M.P.'S ON ECCLESIASTICAL QUESTIONS.

Mr. White and Mr. Fawcett, the members for Brighton, addressed their constituents last night in the Corn Exchange. Mr. White said he had no doubt Mr. Bright would devise some means of getting rid of the 25th Clause, which was disgraceful to the intelligence of the nation. Mr. Fawcett touched upon a variety of topics, including that of disestablishment. Speaking of the still undisposed surplus resulting from the disestablishment of the Irish Church, which might probably be estimated at 6,000,000*l*., he remarked that he looked forward with no little fear and trembling to the prospect of the 6,000,000*l*. being dangled before Irish electors. "They might depend upon it," he continued, "the manner in which this money would be appropriated would have an all-important bearing upon the question of the disestablishment of the English Church. Many who were heartily in favour of disestablishment as an abstract principle were beginning to see that the method of appropriating the funds of a disestablished Church might be so objectionable as to make them hesitate in hurrying on to disestablishment. Mr. Fawcett went on to say:—

It could not be too constantly borne in mind, as a warning against the repetition of a similar blunder, that when the Irish Church was disestablished the reversion of 8,000,000*l*. of national property was gratuitously made over to Irish landlords, with the object, not ambiguously avowed, of neutralising the opposition of the landowning class. The transaction was felicitously described at the time as greasing the wheels; and the *Times*, in a leading article, characterised it as the corrupt and corrupting portion of the bill. The proposal was voted against by not more than six Scotch and English Liberals. It was not opposed, he believed, by a single member who was a prominent advocate of the disestablishment of the English Church. Were they, therefore, to understand that the leaders of the movement in England were prepared to pay such a price for disestablishment as this, and to sanction such a sacrifice of national property? If this were their intention, he was bound not to lose a moment in telling them that he was not prepared to accept disestablishment on these terms. If the English Church were disestablished on the same lines as the Irish Church, what would they see? 90,000,000*l*. of national property handed over to a sect which might be represented by the present Houses of Convocation; all their historic cathedrals, all their churches, given to the same sect, the reversions of many millions of national property surrendered to English landlords, and proposals to put the many millions which would remain in the landowners' pockets by devoting the surplus to the reduction of charges on the land. This was the method of appropriation originally contained in the Irish Church Bill, and no other had yet been brought before Parliament. He therefore thought that those who were agitating in favour of disestablishment would do well to consider some such question as those to which allusion had just been made, for even if a majority of the nation should favour the abstract principle of disestablishment, they would not be prepared to give practical effect to this opinion unless they knew to what purpose the property of the Church, which was not national property, was to be devoted.

Mr. Osborne Morgan, in addressing his Denbughshire constituents in the Town Hall, Wrexham, on Thursday last, after referring to the principal measures of the past session, defended at some length his speech and vote on the Irish University Bill. With all its defects he had supported the bill, because it proceeded upon the only basis upon which a settlement of the Irish education question seemed to be possible—the incorporation of voluntary denominational colleges into a State-supported undenominational University. Experience had shown that, owing to the excessive demands of the Roman Catholic hierarchy, who, in fact, threw out the bill, such a settlement was impossible; but the Liberal party had the satisfaction of thinking that if, as from the resolutions lately passed by the Irish bishops seemed probable, there must be war to the knife between them on this question, they had erred on the side of concession. Mr. Morgan then congratulated his constituents on the passing of the Sites for Places of Worship Bill,

and deplored his failure to pass the Burials Bill, not in consequence of an adverse vote, for notwithstanding Mr. Disraeli's opposition it was read a second time by a very large majority in the largest House that ever divided on a private member's bill, but though the unscrupulous abuse of the forms of the House. He thought, however, there was a growing feeling in favour of the bill, which would enable him before long to pass it.

Sir John Pakington, in addressing a meeting in Gloucestershire last week, said he believed a great struggle to be at hand, and that one of two things must happen—either there would be a decided separation between the Democratic Radicals at one end of the party and the moderate men at the other—in which case there would be a complete reconstruction of parties—or they might depend upon it they would have to struggle for some of the dearest institutions which, as Englishmen, they valued. He then gave his explanation of the new Liberal programme lately put forward. A Free Church meant, of course, the destruction of the Church of England. Free schools meant increased rates and no religion. Free labour meant the triumph of trades' unions over the manufacturers of the country. What free land might mean he could not say, but they had had a specimen in the Irish Land Act, and his opinion was that free land meant revolutionary measures by which the rights of property would be assailed, and which would be dangerous to every institution which in this country had been long valued and prized. It was difficult to say until the election came what would be the election cry of the Conservatives, but that of "Gladstone for ever" would now hardly do for the Liberals. There was, however, a cry which had roused the people of England in the past and which would do so in the future. It was, "Old England, the Queen, and the Church." (Cheers.) He trusted that cry would never lose its charm, and by the Church he meant the Protestant Church—the Church of their forefathers, and not the Ritualistic ceremonials and absurdities which were causing alarm in some quarters and anxiety in all, but they would pass away, as short-lived follies had ever passed away, and the good old Protestant Church would stand her ground. (Cheers.) He hoped this would be the spirit in which the people of England would approach the next election, and that they would remember that in a great empire like England, with complicated and ancient institutions, destruction was easy but reconstruction impossible. (Cheers.)

ABOLITION OF PURCHASE IN THE CHURCH.

(From the *Pall Mall Gazette*.)

The more we consider the effect of Mr. Bright's speech at Birmingham the more strongly do we feel that the position of the Church of England is very critical, and that the steps which will be taken to disestablish and disendow it are becoming clear. The first step will obviously be to propose to apply to the sale of livings the principle applied to purchase in the army. Why, it will be asked, if the position of a clergyman of the Church of England is, as it is to some extent, the position of a public servant, should it be the subject of purchase and sale any more than a commission in the army? If this question were raised as a popular question, there would be very great difficulty in defending the existing state of things, and when it was once touched it would be found to be almost equally difficult to put any other state of things in its place. It would be discovered as the matter was inquired into that the system of the Church, as it stands at present, can hardly be seriously altered unless the reform is to go the whole length to which it went in Ireland. To do that would, of course, be possible, but it would excite by far the fiercest controversy which this country has witnessed since the Reform Bill of 1832. It may be well to consider this a little more closely.

The popular argument for the abolition of purchase in the Church—a lucky phrase to begin with, suited pretty accurately to the capacity of those to whom it would be addressed—is so plain and strong that it is needless to insist upon it or even to throw it into form; but let us consider the result. Owners of advowsons would of course require compensation, and their claim to it would be irresistible. The officers of the army were compensated for being prevented from doing an act which, though distinctly illegal in itself, had nevertheless been legalised by usage and connivance. It would be quite out of the question to take away private property enjoyed and disposed of for centuries under the sanction of the law of the land, without giving full value for it. Nobody, indeed, would propose to do so; and if there were any thought of it the precedent to the contrary of the Irish advowsons would be unanswerable. The result is that all the advowsons now in private patronage would have to be bought up at the public expense. Whereupon two questions arise which appear to us almost equally difficult in themselves and almost equally well calculated to lead towards the result of general disestablishment. The first question is, upon what principle can the process of paying a large sum of money out of the taxes for the purpose of carrying out a reform in the constitution of the Church of England be justified? The preamble of a measure for doing away with the sale of livings would be that, whereas the sale of public offices is inexpedient, and whereas the office of a parochial clergyman is public, it is desirable that the sale of it should be prevented. How would the Dissenters take such a recital, and how would they prove their case without it? The High Church party, or at least that wing of it which sympathises with Radicalism, would naturally welcome a measure which would remove what they regard as a scandal, but they are a numerically weak and not very influential party. The Dissenters, of whose strength we need say nothing, would be delighted to do anything which weakened the Church; but how would they like to see it treated as a public institution to such an extent and in such a sense that a large sum of public money should be voted in order to force upon it a costly internal reform? Would the party who for generations kept up the agitation against church-rates by which they were finally abolished be likely to submit to the imposition of a tax for the purpose of executing a moral repair in the constitution of the Church infinitely more important to it (they would say) than any material repair to the edifices in which its services are performed? We doubt it. It seems to us that every argument which goes to prove that the abolition of the sale of advowsons and next presentations is desirable from an ecclesiastical point of view, is also an argument to show that the money required to carry it out should not be found by the public unless the Church is to be regarded as a public institution, which is just what Dissenters of all colours most earnestly deny. They would say, and say with great force: If the Church is to be disestablished and disendowed, of course we should admit that all vested interests must be dealt with fairly and even generously. For the sake of getting rid of an institution of which we cordially disapprove, we are quite willing to pay to the owners of advowsons the fair market value of their property; but we are not willing to consent to have the people at large taxed in order that an abuse may be removed from the Established Church, and that it may be placed on a sounder footing than that on which it stands at present. The result is that if a serious effort is made to abolish purchase in the Church, it will be found that there is a serious defect and scandal in that body which cannot be removed unless the Church is disestablished, or unless the money required for the purposes of disestablishment is provided from some other source than taxation. Whether by any rearrangement of existing Church property the advowsons could be gradually bought up for the benefit of the existing Established Church, we do not pretend to say. Lord Westbury, as we know, was clever enough to augment the incomes of the small livings which were in the gift of the Chancellor by selling the advowsons and endowing the livings with the proceeds of the sale. By this device he got rid of very troublesome patronage, and improved the incomes of a large number of poor and deserving men. If the Ecclesiastical Commissioners have any fund which can be employed in any such manner, or if the friends of the Church can subscribe a fund for the purchase of advowsons, and get Parliament to give them powers of compulsory purchase, they will perhaps be able to parry one of the most dangerous thrusts which has been directed against the Church in recent times; but it appears to us vain to expect that the Dissenters will permit money to be voted out of the taxes for such a purpose if by any means they can prevent it.

Even if the question of money were to be settled by any such means as we have indicated, a question perhaps of still greater gravity would remain behind. This is the question of patronage. The patronage of the livings of England is at present divided between the Crown, the bishops, public bodies of various kinds, of which the chapters and the colleges in the two Universities of Oxford and Cambridge are the most important, and private persons. It is probably not very inaccurate to say that rather less than half the whole number of livings in England are in private hands. To whom is this patronage to be transferred? It is hardly possible to answer this question without making very deep modifications in the whole spirit and constitution of the Church. It would be practically nearly impossible in these days to confer the right of patronage upon the bishops, the chapters, the colleges, the universities, or the Crown. Parliament would never consent to increase their power so largely. The only alternative is to be found in some form or other of popular election. But who are to have votes? There are two or three livings, and no more, in all England in which the parishioners elect their clergymen, and we remember not very many years ago the disreputable scenes which took place when this right had to be exercised in one of the midland counties. In the eye of the law every one is a member of the Church of England. A Dissenter or Roman Catholic is, for legal purposes only, a Nonconformist, a heretic, or a schismatic, who, though he is not punished for his offences, and though he is even permitted to worship after his own fashion, or even not to worship at all after any fashion, is, nevertheless, a member of the Church, just as a criminal is a member of the State. So much is this the case that when the model boards for the management of schools were settled in the early days of the education grant, the ingenuity of conveyancers was greatly exercised in the attempt to find a legal equivalent for what is meant in common language by a member of the Church of England. In some cases it was required that the members of the committee of management should be communicants in order to solve the difficulty. Now, to introduce the principle of popular election into the Established Church, and to settle by statute the spiritual qualifications of the voters, would utterly change the character of the whole institution. It would, moreover, have this curious consequence. If in one half of the parishes of England the clergyman was elected, and if in the other half he was nominated by some public body or other—the Queen, the bishops, the colleges of the universities—it is hardly possible to doubt that the two forms of appointment would come into competition with each other, and that sooner or later the popular principle would encroach upon the principle of nomination. To deprive public bodies of their patronage is a step which need not be followed by compensation. The result of this would be to revolutionise the Church and to change the whole face of ecclesiastical politics. It is incredible that people should be authorised by law to elect their clergy without being authorised in one way or other to regulate their doctrine and their ritual.

There are many minor questions which are suggested by the broad one of which we have tried to specify one of the bearings, but it is needless to enter upon them, neither do we wish at present to express any opinion of our own on the character and tendency of the changes which would seem to be approaching. We shall content ourselves with observing that before it is possible to feel unmixed satisfaction in the removal of an anomaly it is necessary to be assured that the theory of which it spoils the symmetry is true. It may be very true that the sale of livings is a worldly-minded and carnal transaction, but the spiritual man has his defects, and the worldly-minded and carnal man has his good points, and we are by no means prepared to admit that whatever makes the Church more religious, more spiritual, more like the Apostles and the Sermon on the Mount, makes it better. Squires have their good points as well as parsons, and there are worse combinations in the world than what the late Bishop of Winchester used to call the squarson.

CHURCH AND STATE IN GERMANY.

Archbishop Ledochowski has been convicted of another offence against the new ecclesiastical laws in Prussia, and fined 300 thalers, or in default two months' imprisonment. The offence was threatening the Catholic school teacher, Herr Schroeter, with excommunication should he not consent publicly to withdraw his signature from the loyal address recently presented by Roman Catholic subjects to the Emperor William. The Archbishop did not appear, and it is stated that his carriage and horses have been distrained for the fine. Canon Dulinski, who refused to sign the address presented to Archbishop Ledochowski by the Chapter, has complained to the Government of the abuse and ill-treatment received from his ecclesiastical superiors. He accuses them of intercepting his letters and protests which he sent to the Pope, and declares that Catholic priests incite systematically the Polish national feeling. The Prince Primate of Breslau addressed a pastoral letter to his clergy on the 20th inst., recommending Catholic electors to take part in the voting for members of the Diet, and calling upon them to elect men who would not sacrifice the Church's inalienable rights—men who would show unshakable fidelity to the reigning House, but without being traitors to the Head of the Church. The Town Council and Common Council of Dresden have unanimously resolved to send an address of thanks to the Emperor William for his recent reply to the Pope, which is described as a truly Imperial act that will insure the triumph of the State over priestly domination.

It is stated that the Pope has written a second letter to the Emperor William, so much more violent than the first, that it is held back from publication. The sensation caused by the first letter of Pius IX. is still showing itself in the numerous congratulatory addresses to the Emperor from popular meetings and corporations. The lead in this movement has been taken by Rhineland Westphalia, where educated Catholics seem to deem it incumbent upon them in the present emergency to separate themselves from the lower orders, who, in their province, are controlled by the priests. Already Essen, Duisburg, Crefeld, Wesel, and Hörde have presented their thanks to the Emperor, gratefully acknowledging his firmness in defending unity and domestic peace against all comers. A large meeting at Munich has endorsed these sentiments and passed a resolution in which the Pope is charged with having affronted the dignity of the German nation, and the Emperor is praised for giving him as good as he deserved. Augsburg has followed suit, and in an address, signed by Catholics and Protestants conjointly, expressed satisfaction and pride at the independent attitude of the nation's sovereign. In this remarkable document the Papal complaint that the Catholic religion is persecuted in this country is declared a wanton perversion of the truth, and the Emperor is earnestly entreated to continue to enforce the laws against the Ultramontanes, "those dishonest, ambitious, and frivolous enemies of the German Empire."

An address to Mr. Disraeli is being extensively signed calling upon him to adhere to a Protestant policy.

The bishop and clergy of Ely lately celebrated the 1,200th anniversary of the foundation of the cathedral.

The Brazilian Government has ordered a prosecution against the Catholic Bishop of Pernambuco for disobedience to the laws of the State.

A correspondence is going on in a Ritualistic

newspaper advocating the abandonment of sermons, and in lieu of the same, reading extracts from the "works of the Fathers."

It is stated that Mr. Berdmore Compton, of St. Paul's, Covent-garden, has accepted the incumbency of All Saints', Margaret-street. The Ritualist papers quite approve.

THE LIVERPOOL RECTORY.—The *Standard* states that the purchaser of the advowson of the Liverpool rectory has placed the patronage in the hands of the Divinity Professors at Oxford and two reverend gentlemen, and that he intends to work in the town himself.

THE BALDACCHINO CASE.—On Friday the Chancellor of the Diocese of London resumed, in the Consistory Court, the hearing of an application for leave to construct a baldacchino in the parish church of St. Barnabas, Pimlico. The arguments having been brought to a close, the Chancellor announced that he should reserve his judgment.

THE POPE AND THE EMPEROR.—The *St. Petersburg Official Gazette*, referring to the correspondence between the Pope and the German Emperor, says that His Holiness, having chosen to mix himself up with a quarrel between the Prussian Government and the Prussian Catholic clergy, has received a telling, pertinent, and most dignified reply from William I.

PILGRIMAGE.—Again it is definitely announced that a pilgrimage to the Holy Land will be undertaken early next year by the Roman Catholic body in these kingdoms. "The undertaking," says the *Weekly Register*, "has already recived the sanction of His Grace the Archbishop of Westminster, and is to be carried out under the direction of Monsignor Capel and a committee of gentlemen." In imitation of their Roman Catholic brethren at Parsy-le-Monial, some members of the Anglican Church (says the *Church Herald*) have resolved to make a pilgrimage to the Holy Land.

RITUALISM AT CLEWER.—A memorial to the Rev. Mr. Carter, rector of Clewer, against certain Ritualist practices introduced into the services of his church, is in course of signature among the churchwardens, overseers, landowners, and other inhabitants of the parish. The memorialists also complain that "children of tender years have been exhorted to confess their sins to the clergy," and they observe that "they cannot too strongly express their abhorrence of such a practice, and their determination to do all in their power to preserve the parish from these baneful influences." The memorial is, it is stated, signed by Sir D. Gooch, Bart., M.P., Mr. Roger Eykyn, M.P., Captain Bulkley, J.P., and others.

FATHER HYACINTHE AT GENEVA.—The installation of the new curés at Geneva was celebrated on Sunday, and was witnessed by an immense crowd. All the neighbouring streets were thronged with people, but the proceedings passed off quietly and without any incident of importance. The inaugural address was delivered by M. Reverchon, the delegate of the Council of State. Father Hyacinthe said mass and preached a sermon, taking for his text the parable of the Good Shepherd (from St. John). He said there were two distinct powers, the State and the Church; he reminded his hearers that Peter and Paul recommended Christians to obey the authorities under the reign of Nero, arguing that *à fortiori* in the present age people should respect the established authorities, save when dogma is at stake. Father Hyacinthe spoke of the disinterested and self-sacrificing ministry of Jesus, the only true Shepherd. Father Hyacinthe's sermon created a great impression.

A PROPHECY.—The Rev. Canon Oakeley, preaching on Sunday night at St. John's Roman Catholic Church, Islington, said he rejoiced to see that, at the present day, there was a great spirit of earnestness among people on the all-important question of religion. The result of this he would prophesy to be that all State protection of any particular religion will gradually be removed, and every religious communion will have to fight its own battles. Not even the great Establishment itself would, he believed, have the advantage of State protection much longer. I shall not say (Canon Oakeley added) that I will view that consequence with pleasure, because the Established Church (though I know it to be full of error) has been a great breakwater against the progress of infidelity. When the Church is disestablished, a portion of its members will come into the Catholic Church, and another portion will drift off into Rationalism and so on into infidelity.

SECESSION OF MR. KNIGHT.—At a crowded meeting of the Dundee Free Presbytery on Thursday, Mr. Knight formally resigned his office as a minister of the Free Church. He declared that he had broken no law of the Church, but in the interest of religion he deprecated a continuance of the controversy. An appeal having been taken, and the matter having been thus hung up for months to come, he could no longer discharge his ministerial duty profitably. A continuance of the agitation would also be extremely hurtful to the inner life of his congregation. Mr. Knight concluded by expressing his regret at leaving a Church of which he had been for twenty-three years a member and for twelve years an accredited labourer. The presbytery, in consequence of those who appealed against the previous deliverance regarding the article on Prayer having refused to withdraw from their position, decided that no action could be taken upon Mr. Knight's resignation. At a meeting of the congregation resolutions were passed condemning the whole action of the presbytery from first to last, declaring that the members would leave the Free Church along with Mr. Knight, for whom they have the greatest sympathy and affection. It is rumoured that Mr. Knight and his congregation intend to seek admission into the Established Church.

THE SOUTHWARK COUNCIL OF THE LIBERATION SOCIETY.—At a meeting of this council, held last night at their meeting rooms, White-street, Southwark, Mr. G. S. Knight in the chair, the Rev. Pierce Jones moved, and Mr. W. Thomason seconded, and it was unanimously carried:—"That this council heartily rejoices at the restoration to health and return to power of the Right Honourable John Bright, M.P., and would record its great satisfaction at the tone of his Birmingham address, esteeming it an augury of wiser councils obtained on the part of Mr. Gladstone's Government in reference to its future educational and ecclesiastical policy." The Rev. A. F. Barfield moved, and Mr. G. Pedley seconded, the following, which was also carried *nem. con.*—"That in view of the impending school board election for Southwark, the council would respectfully advise the electors, and those taking part in the contest, not to support any candidate who is in favour of a sectarian policy, or who would support the expending of the public taxes for the religious education of the people; and they warmly urge upon the voters to resist by every proper method any attempt at clerical dictation by the ministers of any sect, established or not, but to aid in returning properly qualified men who will see that the schoolmasters do their work well, leaving the various ministers and Sunday-school teachers to promulgate their own doctrines among the young at their own proper cost."

FUNERAL OF DR. CANDLISH.—On Friday afternoon the remains of the Rev. Dr. Candlish, late Principal of the New College, Edinburgh, and senior pastor of Free St. George's Church, were interred in the Carlton burying-ground, Edinburgh. The procession left the residence of the deceased, in Melville-street, shortly after two o'clock, and proceeded by way of Stafford-street, Shandwick-place, and Prince's-street to the place of interment. The procession was arranged as follows:—General public, ministers of Free Church and other churches, the United Presbyterian Presbytery, the Free Church Presbytery, the Senatus of the New College and students and probationers, members and office-bearers of St. George's Free Church, magistrates and council (in their robes), batonmen, hearse, twenty mourning coaches, and twenty-nine private carriages. The mourners walked four abreast, and the entire line of procession extended about a mile, and the general traffic was stopped. Many of the shops were closed, and on either side of Prince's-street, and particularly at the Register Office and the General Post Office, there were large numbers of spectators. On the arrival of the *cortége* at the burying-ground the coffin was removed from the hearse and carried shoulder high, proceeded by the church officers of St. George's bearing a wreath of flowers. The grave was built round with bricks. After the coffin was lowered it was covered in by two stone flags. The wreath was laid at the foot of the grave. The coffin bore the following inscription:—"Robert Smith Candlish, D.D. Born 23rd March, 1806; died 19th October, 1873." Among those present at the funeral were the Earl of Dalhousie, the Rev. Dr. Buchanan, Glasgow; the Rev. Dr. Duff, the Rev. Professor Cairns, Principal Fairbairn, Glasgow; Principal Lumsden, Aberdeen; the Rev. Sir Henry Wellwood Moncrieff, Mr. Miller, M.P., &c.

"THE CLERGY OF ALL DENOMINATIONS."—At a luncheon in connection with the reopening of Winkleigh Church, North Devon, held on Wednesday, at which Earl Portsmouth presided, the toast of "The Bishop and Clergy of all denominations" was proposed from the chair, and Archdeacon Woollcombe's name was coupled with the toast. The archdeacon, however, refused to respond for "The clergy of all denominations." He should, he said, have had no possible objection to do so, if the gathering were one of a secular character, or if it were a meeting to promote an object concerning which no differences existed; but that was an essentially Church assemblage, and as such, a toast which included those who gloried in their severance from the Church, and who aimed to pull it down from its present high position, could not be suitably responded for on such occasion by him without this explanation. In marked contrast with the archdeacon's protest was the speech of the Attorney-General at the dinner in connection with the Ottery St. Mary ploughing-match on the same day. Sir J. Coleridge, in proposing "The Bishop and Clergy," said it was a source of great satisfaction to him to couple with the bishop the ministers of religion generally. We lived in an age, he said, in which it was important to make the most of our agreements, and the least of our differences, in these matters. There were plenty of persons to sow discord and make dissensions between them. On occasions of this kind, therefore, they should thankfully recollect that if there were any differences—and in a free country there always must be on every matter of free thought very wide differences—at least there were a great many matters upon which men whose hearts were in the right place could heartily and sincerely agree, and upon which the proudest archbishop in the land and the humblest minister of religion, of whatever denomination, if they were earnest in their calling, would be as one in their work.

THE BISHOP OF GLOUCESTER ON NONCONFORMITY.—Bishop Ellicott on Thursday delivered his charge at Stroud, taking as his general subject, "Reunion with Nonconformity." After briefly alluding to the opposition of Dissenters to the Church of England, he said it might be safely asserted that a better feeling was springing up between the Church and Nonconformity. If substantiation of this were required, it would be only necessary to point to the increased readiness to co-operate, not only in philanthropic and charitable undertakings, but even in strictly religious works, such as the revision of the Scriptures or the setting forth of the evidences of the Christian faith. But then arose the interesting and thoroughly practical question, Was this improved feeling pointing to anything like reunion, or to any such authoritative recognitions on each side as to lead them to think that Churchmen and Dissenters would ever form parts of one organic system, be that system as comprehensive and elastic as could reasonably be conceived? Many, it seemed to him, were so possessed with the idea of a good time coming in reference to the reunion of Church and Dissent that they appeared ready, out of a superabundance of sympathy, to concede really vital points before even the question had been disposed of whether such a concession had been asked for, or whether, if gratuitously made, it would have any effect whatever on the future relations of Church and Dissent. This form of putting the cart before the horse, and of conciliating before really settling whether conciliation could do anything in bringing about a reunion, was so serious that they could not do better than consider the probability of any ultimate return to the Church even of those most nearly allied to it, and whose departure was the most recent. His lordship alluded to the relations between the Church and the Wesleyan body, and, distinctly recognising the fact that there was a separation clear and complete between them, dealt with the plain, practical, question—Are there any grounds for thinking that that separation can ever cease to exist? Are there any hopes of reunion? He answered—sadly enough, God knew—no, none. Individuals might return, even in gradually increasing numbers, but Methodism would never formally reunite with the Church of England until that blessed day when all should be gathered together in Christ. He arrived at this opinion because, in the first place, there had been no indications whatever, direct or indirect, that the Wesleyan body had any desire for reunion with the Church; secondly, because all the more eminent men of their body who had discussed the question had expressed themselves most distinctly in the negative; thirdly, because the present organisation of Methodism pointed clearly to a maintenance of its present position; and, lastly, because he had heard from the lips of men of high tone and eminence in the Methodist body their unreserved judgment on the question. If these considerations were just, it followed as a mere matter of course that they could never expect any of the other Dissenting communities to return to the Church. What, then, was the Church's duty at the present time? First, faithfully and earnestly to do their own appointed work without harassing themselves with fruitless efforts to hasten that which, speaking humanly, would never come. A further thought was that though they might never bring about a reunion, nor ever hope to see corporate return, they might do much by kindness and Christian courtesy towards those who dissented from the Church, but who might love, honour, and adore Christ crucified as earnestly as themselves. It was in some respects a humiliating statement to make, but it was true, that social relations had much to do with this question. Nothing, he had observed, in any free communications he had had with those separated from the Church, was dwelt upon with more obvious pain, and even bitterness, than the want of consideration which it was alleged was often shown by the clergyman to the Dissenting minister. This, he ventured to think, was the estimate of over-sensitiveness, and due rather to the memories of the past than to the fairly regarded circumstances of the present. However that might be, he asked them to follow the plain counsel of two Apostles, and, while faithfully holding that which was committed unto them, love as brethren and be patient until all men.

Religious and Denominational News.

THE EVANGELICAL ALLIANCE CONFERENCE IN NEW YORK.

(From our Special Correspondent.)

New York, Oct. 10, 1873.

The subjects under discussion at the meetings of the conference on Thursday were of special interest to the readers of the *Nonconformist*. The home authorities of the Evangelical Alliance would certainly never have introduced the topic of national churches, for a marked characteristic of all the meetings held in England has been the timid avoidance of all controversial matters, such as would offend the little knot of clergymen who are identified with the Alliance. In America, where no State-Church exists, such time-serving is unknown, and hence the programme included the general subject of Christianity and civil government. It was rumoured before the meeting that an attempt would be made to stifle discussion, even should the time allow of this; which, with the

formidable array of papers to be read, seemed extremely doubtful. If such a policy was meditated, it proved to be unsuccessful. Certainly, the Rev. James Davis, secretary of the British Alliance, took upon himself to interpose immediately after one of the papers with an inopportune motion of thanks on a matter entirely foreign to the one in hand, and some of the authorities on the platform hurried on the other papers when the general desire of the meeting was for a frank and honest interchange of opinion; but this could not be staved off, and the friends of religious equality may well be gratified at the result.

The conference again met in sections, and unabated interest was shown by the public: the attendance being even larger than before. At the meeting in Association Hall, the Rev. W. H. Freemantle, of London, read a paper on "The Church and the Nation." The following abstract will show that the paper set forth the well-known but Utopian views entertained by a small section of the Church of England:—

Mr. Fremantle said that he took the words of the Bible, that all the kingdoms of the earth have become the kingdoms of God, to shadow forth an ideal when all nations shall live in harmony and in obedience to God. We were very far from that ideal, but he would point out the ways in which we tended towards it.

His conviction was that Christian principle was likely to gain a much stronger hold upon the hearts and lives of men as time goes on. He saw a strong indication of this in the fact that men were growing ashamed of the sectarianism which had so long divided them. The reason why denominational lines were not more completely broken down was that men grew puzzled when they attempted to go beyond the old lines, and did not know how far it was safe to advance. Still the denominational lines were fading, and few Protestants now maintained that their particular form of church government was the only one sanctioned. He looked forward to the time when Christians would form a truly Catholic Church, composed of all who believe that man is saved by faith in Christ alone. The dogmas of each sect need not be given up, if viewed in connection with a central principle of light and love. If this principle be held fast, the different dogmas will be harmonised in a many-sided, different life. The tendency he dwelt upon would bring the influence of religion to bear more and more upon legislation and increase the power of Christianity in national affairs.

The speaker quoted Hooker, Burke, and Dr. Arnold to show that in a Christian commonwealth the State and the Church are identical. This was very different from the interference of Government with the right of conscience. A great mistake had been made by De Tocqueville and others in thinking that the State must be wholly separate from the Church, or else subordinate all other sects to one. A national system of Church government was possible, with free room for all. In many of the Churches organised in New England after the pattern of those in the New Testament, ruling elders had been among the officers. Why had this office been done away with? Because it was recognised that government should be administered by the Christian magistrate, and that the interests of the Church and State were identical.

In a sectarian system of Church government there was a disposition among the sects to bid against each other for the members, and the standard of membership was thus lowered. In cases where discipline was necessary, members could go from one church to another. With a national system of Church government these things would not be possible. Such a system would react upon public and private life, raising the tone of both.

In America there were national fasts and thanksgivings and laws for the observance of the Sabbath. These things were inconsistent with the idea of the absolute separation of the State from all religious affairs. In countries like Italy and Germany the tendency of the Government was not to expose extraneous restrictions upon the Church, but rather to express the sentiment of the whole religious community in restricting the real extraneous power—the influence of Rome. He believed that the authority of this conference should not be used against the National Church government, but to maintain it in a right direction. A national Church in each nation would make that nation truly a church of God, and aid in promoting universal Christian justice and Christian love.

Ex-President Woolsey, of New Haven, was then introduced to speak upon "The Constitution and Government in the United States, as Related to Religion."

Dr. Woolsey said that he intended to present a statement of facts, without expressing his own opinions. The Constitution expressly provides that no law shall be made establishing religion or prohibiting the free exercise thereof. No public act of Congress touching religion would have validity within the borders of the United States. The only things in which the National Government recognises religion are these:—the appointment of chaplains for Congress, the army and navy; the recognition of Sunday as a holiday for the national Legislature; the decision by the supreme court of cases involving contracts made on Sunday, or relating to religion, which are brought up on appeal, and a few other minor points. If the people were Mohammedan there would, be believed, be similar slight departures from the spirit of the Constitution, which recognised no religion whatever.

The speaker then showed how entirely different were the sentiments concerning religion and the State which prevailed in the early history of the country, naming the establishment of dominant sects in the New England colonies, in Virginia and in New York, Protestantism prevailing in some and the Episcopal Church in others. In Virginia, before 1643, ministers from New England, sent for by some of the inhabitants, were remanded, and in New England clergymen were sent back to England because they were Episcopal. Attendance at church was required in all the colonies, and in Virginia a man who refused to have his child baptized was mulcted in 200 pounds of tobacco. In New England, however, while ministers had great influence, marriage was long a civil ceremony.

The feeling of toleration grew in this country as it grew in England after the Toleration Act of William and Mary, and soon went beyond. In the eighteenth century, Baptists in Connecticut were relieved from taxes to support other denominations, and Quakers in Virginia were permitted to testify upon affirmation. Religious disabilities were gradually removed in Virginia until the last tie between Church and State was cut. In New England, while the taxes for the support of religion were not removed, each taxpayer was permitted to have his tax applied for the benefit of the particular sect to which he belonged.

There was now no restraint, any more than in the last century, to prevent any State from recognising a particular form of religion and making it the State Church. To be sure, the constitutions of all the States established religious equality, but the same power which made these constitutions could unmake them. Such a return to the ideas of the last century, however, was almost as impossible as a revolution in the order of nature. The conviction of the American people was, that Church and State should be entirely separate. If the Christians of all sects were offered the passage of a law providing for the support of religion by State taxation, even in the most impartial form, he was convinced that with one voice they would answer no. (Applause.)

It was believed that no system but an absolutely voluntary one could exist successfully in this country, where the imposition of taxes for religious purposes would create antagonism in the irreligious, would deprive the churches of their vitality, and would seriously injure the cause of true religion among the emigrants of differing faith who come to our shores.

Dr. Woolsey showed how mistaken were Drs. Dwight and Lyman Beecher in regarding the abolition of taxes for the support of the Gospel as a blow at religion, and quoted from the latter to show how great was his error in this respect.

Sixteen State constitutions declare that no form of religion shall be given preference by the State over another; while others provide that no taxes of any kind shall be raised for the maintenance of churches, limit the amount of property to be held by churches, and forbid bequests to religious societies. By the early constitutions of ten of the States, clergymen were forbidden to serve in the State legislatures. A clergyman of Georgia, one of these States, sarcastically proposed, in regard to this provision, that any clergyman convicted of drunkenness or profane swearing should have all the rights of other citizens, and be eligible for election to the legisiative body. (Laughter.) All the States, however, made provision for the protection of outward forms of worship.

He closed with the inquiry, "Could the United States be called a Christian nation?" In other words, could a nation be called Christian which entirely separated from Government? We said that a Government of this kind was not more un-Christian than an academy of science was un-Christian because it did not teach a religious creed or a counting-house un-Christian because the day's work in it was not opened with prayer. The nation was maintained to be Christian because the great majority of its members believed in the Gospel. He quoted the argument of Daniel Webster, in the Girard case, to show that Christianity was the law of the land, and said that with all due deference to so great a man, he did not think the case was made out. It was the law of the land, however, in this respect, that the body of the people were believers in Christianity, while all forms of religious worship were protected.

The Rev. Dr. Mark Hopkins, ex-president of Williams College, then read a paper on "The Sabbath made for man: his consequent right to Legislation for securing its ends." This paper contained nothing new, or especially worthy of remark, although it was repeated at the afternoon meeting of the second section in St. Paul's Church, evidently with the object of preventing the resumption of an inconvenient discussion which had arisen there in the morning. At the close of Dr. Hopkins' paper, there was a pause owing to the absence of the author of another of these interminable written discourses. There were loud calls for Mr. Carvell Williams, who at an earlier stage of the proceedings had risen to ask whether any opportunity would be afforded for discussion on Mr. Fremantle's paper. The chairman accordingly invited Mr. Williams to speak, which he did with his usual skill and with great effect; carrying the vast majority of the audience with him. He said that two interesting pictures had been presented by Dr. Woolsey and Mr. Fremantle. They differed greatly from each other in this, that Dr. Woolsey told what existed and was likely to exist, while Mr. Fremantle had sketched an ideal, a picture of what he wished to exist. He thought that the millennium imagined by the latter would be a long time in coming. He knew that the views of the latter were held by but a small part of the Church of England, and were rejected by the great body of English Nonconformists. He believed that the tendency in England was more towards the system of the United States, and he felt sure that a Broad Church could never exist in the former country. He thought that Mr. Fremantle's theory should be condemned on many grounds, but he was afraid that he might do him injustice, as the theory had been presented with an indefiniteness of which its propounder himself seemed at times to be conscious. Mr. Fremantle seemed to acknowledge that affairs in America were not favourable for the adoption of his plan. Why, then, should it be advisable for England? What difference was there between Englishmen and Americans? (Laughter and applause.) If the plan was good for one it was good for another. The union of Church and State had been tried in America and had failed, and in England and had failed; yet we were asked to try the experiment over again. Mr. Williams then showed the fallacies which underlaid Mr. Fremantle's paper, in a tone and manner which subsequently called forth deserved eulogium from the dean and others.

The force of this speech was by no means lessened by what followed, although the Dean of Canterbury was among the speakers; most of their arguments being based upon expediency and sentiment. The discussion was throughout most manly and Christian, and the hundreds of Americans who were present evidently regarded it as an anachronism that Mr. Fremantle and other clergymen should have ventured to propound a State Church theory in the United States. However, Dr. Woolsey's paper, bristling as it did with facts, supplied a complete refutation to the nebulous theories of the first paper; and great good may be expected to issue from the debate. While this was proceeding, a different scene was being enacted in the second section meeting in St. Paul's Methodist Church, where the Rev. Dr. J. R. Crook, of New York, presided. President W. H. Campbell, of New Brunswick, read the first paper, on "The Influence of Christianity on Civil and Religious Liberty." He was followed by the Hon. J. L. M. Curry, of Richmond, on "The Alliance of Church and State."

Mr. Curry said that the Government of a nation should not dictate to its subjects on the subject of religion. The separation of the State and the Church is freedom for thought; it is the proclamation of the essential dignity of man. The divorce of Church and State means that the Government cannot interfere between the conscience and God. It renders unto Cæsar the things that are Cæsar's, and to God the things that are God's. The union of Church and State is wrong in principle and injurious in effect. The Government has no jurisdiction over the conscience. A National Church is built on the fiction that every subject of the Government is a member of it. Intolerance denies the right of the citizen to all equality; it robs citizens of their property.

The speaker was then warned of the expiration of his allotted time by the Chairman, who said that he was constrained to ask him to desist from continuing the discussion of a question which was painful, and seemingly discourteous to foreign members.

The audience, however, loudly applauded the speaker, and there were cries of "Go on." Mr. Curry said that he should not continue, and added that he had not intended to be discourteous, but had been discussing a principle. He then left the meeting, and many persons accompanied him, as a protest.

Professor Daniel R. Goodwin, D.D., of the Divinity School of Philadelphia, was then introduced and read a paper on the effects of civil and religious liberty upon Christianity. In the course of his address, he said that Christianity lays the only foundation for religious liberty; it can have popularity without resulting in a revolution. The highest ideal of Christian Government is the Government by the people, of the people, and for the people. Christianity is in harmony with everything that is beautiful, good and sublime. Civil liberty gives a wider scope for Christian development. The French Revolution is often ascribed to the results of civil liberty, but by studious examination it will be found to have been the result of years of civil and religious despotism. Free men make the best Christians. Christianity does not need to be treated like a lunatic, to be confined in a straight jacket to keep it within bounds. The law of Christianity should be universal religious freedom.

While these meetings were being held, about 200 of the American and foreign delegates availed themselves of a courteous invitation made by the mayor and aldermen of New York to visit the municipal institutions on the islands in the East River; a special steamer being provided, and everything being done to ensure the comfort of the guests.

New York, Oct. 15, 1873.

The meetings of the Evangelical Alliance have continued to increase in popularity judging by the number of attendants on Friday and Saturday. Most gatherings of the kind, when protracted through several days, culminate and decline, for nerve power has its limits, and public interest is demanded by other matters, but the Christian public of New York seem to have an insatiable appetite. The general topic on Friday was missionary work, and the conference met in four sections so as to deal with the numerous papers which had been prepared. At the meeting held in Association Hall Dr. Joseph Angus, of London, read a paper on "The Duty of the Churches in Relation to Missions." He presented some interesting statistics regarding the amounts of money that have been raised during late years for spreading Christianity among the heathen, and compared these with the sums annually expended for the maintenance of Government and the gratification of pleasure. The second paper was on "Territorial Division of Missionary Fields of Labour and Missionary Courtesy," by the Rev. Dr. Rufus Anderson, of Boston, followed by one by the Rev. Dr. Thomas Eddy, of New York, on "The Obligations of Science, Literature, and Commerce to Christian Missions." This

was followed by a very brief discussion, in which the Rev. T. Penrose, of Reading, Professor Blanchard, of Chicago, and Dr. Williams, of Baltimore, took part, but the time, as usual, was far too short for any intelligent and thorough debate. At the afternoon meeting of this section a paper was read from Count Andriac Von Bernstorff, of Berlin, on "Lay Preaching," and one by the Rev. Dr. Knox, of Belfast, on "Mission Work in Large Cities."

The second section met in St. Paul's Methodist Episcopal Church, and had for its particular department the consideration of the state of the various missionary fields. The Rev. N. Sheshadri spoke at great length on mission work in India, and was followed by the Rev. E. Jenkins, of London. A paper was then read by Bishop E. de Schweibritz, of Bethlehem, Penn., on "Missionary Work among the most insignificant and degraded tribes of the heathen world." In the afternoon some of the most interesting papers were read, and upon subjects nearer home, viz., the American Indians and the coloured people of the South. At the third section, held in the Fourth Avenue Presbyterian Church, a paper was read, written by the Rev. Antonio Carrasco, of Madrid, on "Protestant Missions in Spain," followed by one sent by the Rev. Dr. Jessup, of Beyrout, on "Protestant Missions among the Oriental Churches." The Rev. L. E. Berkeley, of Lurgan, spoke on "Evangelisation of Ireland," and the Rev. M. Lelievre, of Nismes, read a paper on the "Evangelical Home Mission of France." At a fourth section, held in Madison Avenue Church, addresses were delivered by ministers connected with the Turkish, Persian, Greek, Indian, and other missions. In the evening there was a crowded meeting of Germans, at which enthusiastic addresses were given in the German language. The English delegates met in the afternoon, and adopted a resolution expressive of their appreciation of the great kindness and hospitality which had been shown, not only during the conference, but throughout their travels in various parts of the States. The resolution was as follows:—

That the delegates from Great Britain and Ireland with the Conference of the Evangelical Alliance, now assembled in the city of New York, feel constrained to express collectively their grateful appreciation of the thoughtful kindness and of the hospitality with which they have been received by their American brethren. They do not doubt that their own feelings are shared by all the delegates of other countries, but they have had a special advantage in the opportunities afforded by the conference for intercourse with those who are not only their kindred in Christ, but are related to them by the strongest ties of language and of race. They honestly desire that the labour and the liberality which have so largely aided to make the present assembly memorable, will be productive of great and abiding results; that the American churches may be invigorated for their Christian work, and that Christian men in other lands may be impelled to more self-sacrificing exertions for the salvation of mankind; and that grace and amity, year after year, may characterise the relations of the individuals, of the churches, and of the nations.

The continental brethren met for a like purpose on Saturday morning, and both of these resolutions of thanks were duly presented and acknowledged in the course of that day. The three sections met in the forenoon, the general topic of the first section being "Christianity and Social Reform," under which head papers were given by the Rev. Professor Harris Jones, of Trevecca, on "Christianity as a Reforming Power"; by the Rev. Fleming Stevenson, of Dublin, on the "Working Power of the Church—How best to utilise it"; and by the Hon. W. H. Allen, of Girard College, on the "Labour Question." The second section was occupied with the subject of "Christian Philanthropy," and papers were presented by the Rev. T. W. Aveling, of London; the Rev. Dr. Muhlenburg, of New York; the Rev. Dr. Passevant, of Pittsburgh; and one, written by the late Count Agénor de Gasparin, of Geneva, on "Hospitals, Deaconesses, Refuges, and Ragged Schools." The third section dealt with particular evils and vices, such as "Intemperance and its Suppression," by Dr. Nelson, of Cincinnati; "Christianity in its Relation to Crime and Criminals," by the Rev. Dr. Wines, of New York; "Industrial Schools as an Agency in the Prevention of Crime," by the Rev. E. Robin, B.D., of Paris; and "Cruelty to Animals," by H. Bergh, Esq., of New York.

The whole conference met in the afternoon in Association Hall, when the resolutions of thanks were presented, and addresses and responses were made by prominent speakers from both sides of the Atlantic. In the evening there was a public meeting devoted to the topic of "Young Men's Christian Associations," on which a paper was read by Ceptas Brainerd, Esq., who is well-known and greatly esteemed in America in connection with this work. Addresses were also delivered by various gentlemen as to the state and prospects of similar associations in their respective countries. Nowhere, however, has there been such a marked development and such signal success as in the United States and in Canada, where large, elaborate, and costly buildings have been erected, furnishing suitable accommodation for lectures, classes, social gatherings, libraries, and gymnasia.

On Sunday, October 12, the proceedings of this great and successful Conference were brought to a close by sermons preached in most of the principal churches of the city by various ministers from abroad; and by five crowded and enthusiastic meetings at night, held in the Academy of Music, in Steinway Hall, in Tammany Building, in the Cooper Institute, and the Church of the Disciples.

Perhaps 20,000 people, comprising the wealthy, cultured, and fashionable of the Protestant population, as well as the humblest and poorest, were congregated in the aisles, halls, lobbies, corridors, and galleries of these, the four largest halls in the city. Almost as many thousand found ingress impossible, and withdrew early, while in the neighbourhood of the entrances at the various halls were stationed patient crowds, and meekly hoping for a chance to enter as the crowd thinned out, enough in themselves to constitute a large open-air meeting. At the Academy of Music all the entrances were besieged early, and before the hour for the opening of the meeting came there were no vacant seats on the main floor, in the private boxes, or in any of the balconies, while the aisles and doorways were occupied by crowds, who willingly stood throughout the evening. The Mayor and the Rev. Dr. Crosby made addresses, the foreign delegates responded, and the Rev. Dr. Schenck, of Brooklyn, delivered a farewell address. At Steinway Hall the crowd was too great for the capacity of the building, and while many were compelled to stand in the doorways and even out in the corridors, the foremost thronged on the platform and secured even the seats reserved for the delegates. It was with difficulty that the speakers could make their way to the front when called upon. Among the delegates who managed to secure places and a hearing, were the Rev. Dr. T. D. Anderson, of New York, who presided; the Rev. Mr. Arnot, of Scotland; the Rev. Mr. Jenkins, of London, and others. At Tammany Hall the throng was quite as large. On the platform were Geo. H. Stuart, who presided, the Rev. Dr. John Hall, Gen. C. B. Fisk, of Missouri, and others, who made addresses. The great hall of Cooper Union was devoted to the meeting of the German delegates, and was filled. The speakers were all Germans, and the hearty singing of the congregation was enough in itself to indicate the nationality of the audience. On the platform were Dr. Schapff, Dr. Dorner, of Berlin; Pastor Fliedner, of Madrid; Pastor Witte, of Coethen; Prof. Spiess, of Jena; Dr. Conrad, of Philadelphia, and many more. The meeting at the Church of the Disciples was also a large one.

With these meetings the floods and avalanches of talk came to an end, not without a sense of relief to some of the delegates. Still, it is indisputable that the assembling together of such a large company of Christian men has been productive of much good. To see and converse with eminent preachers and writers whose names are household words, was pleasant and stimulating. The American hosts seemed to find special pleasure in making their numerous guests welcome, and everything was done that delicate forethought and generosity could devise to render their stay agreeable. As was remarked in a former letter, the English visitors in particular will carry away with them most delightful and fragrant memories, which the lapse of time can never efface. Even although they were almost overladen with kindness, and although there was absolute satiety in the programme of proceedings, the motive in both cases was good and noble. All honour to the American Christians in general, and to those of New York in particular!

The missing (first) letter of our correspondent reached us just as we were going to press last week. One or two extracts which have still an interest are subjoined:—

On Friday morning, October 3rd, the first formal meeting of the Conference began at ten o'clock in Steinway Hall, which seats 2,800 persons. Platform, floor, and the two galleries were packed. The Hon. W. E. Dodge again presided. Every allusion to the common lineage and the common faith of the English-speaking peoples is received with the heartiest response. All that considerate and courteous forethought could devise for the comfort and enjoyment of the guests has been done, and New York merchants and professional men, whose moments are indeed golden, have devoted time, and money, and labour without stint to the perfecting of the arrangements, so that these long looked-for gatherings may be entirely successful.

It is not a little singular that at the same time as the meetings of the Alliance, and in the same city, the notorious Mr. Charles Bradlaugh makes his first appearance before the American public. He arrived in New York a fortnight ago, and as soon as he had taken up his quarters at the Fifth Avenue Hotel he was "interviewed" by reporters from the *Herald* and the *Tribune*, both of which papers devoted two or three columns on the following day to a *verbatim* report of the "tallest buncum." It will, doubtless, surprise the readers of the *Nonconformist* to be told on the joint authority of the above papers and Mr. Bradlaugh that there are in England more than 200 Republican clubs, and that Republican principles are spreading rapidly; one evidence of which is furnished by the fact that town councils freely lend their halls to Mr. Bradlaugh for the delivery of his orations. But intelligent Americans are not taken in by this gasconade; and the *New York Times*, which is perhaps the most respectable and reliable journal of the States, liberally discounted Mr. Bradlaugh's pretensions, and stated in dignified yet pungent terms the views which are entertained about him and his utterances by thoughtful and sober persons on this side of the ocean. In some of the lecture courses got up by various Lyceums there is a curious collocation of names.

The Rev. Newman Hall has commenced his lecturing tour in aid of the funds of his new church in London. Some influential American newspapers have expressed an opinion that the object is not one for which an appeal should be made here; on the ground that if Mr. Hall and his people choose to incur such an enormous outlay, for which, it is said, several large churches might be built, they ought not to come to America *in formâ pauperis*. Notwithstanding this, however, there is no doubt that Mr. Hall's lecturing tour will be successful in a monetary sense. He is well-known throughout the States and Canada, and people here have an insatiable craving to see and listen to any man who is famous, or even notorious. A singular proof of this is furnished by the fact that the same agency, or lecturing bureau, which is managing for Mr. Hall, has also brought out, and at the same time, Mr. Bradlaugh. It is not a little singular that in various courses of lectures in some of the largest cities, Mr. Hall and Mr. Bradlaugh are announced in close proximity. The former is to lecture on "The Reasonableness of Prayer; a reply to Modern Scepticism."

The Philadelphia correspondent of the *Times* writing on the 15th inst. says:—"The greater number of the delegates to the Evangelical Alliance, which closed its sessions in New York on October 12, have been on what may be termed a pilgrimage to Washington. On the morning of the 13th they left New York in a special train, gratuitously provided by the Pennsylvania Railroad, and after a stop at Princetown College for a few hours, they arrived in Philadelphia about four p.m. They were welcomed to this city in Independence Hall by Judge Pierce, of the Court of Common Pleas, in the absence of the mayor. The judge took advantage of the occasion to invite them all to attend the Centennial Exposition in 1876. The Rev. Henry Ward Beecher replied on behalf of the delegates, and addresses were also made by the Rev. C. Dallas Marsden, of London, the Rev. Mr. Fisch, of Paris, the Rev. Lowry C. Berkeley, of Lurgan, the Rev. Dr. Fouchet, of Italy, and the Rev. Narayan Sheshadri, of Bombay. The Dean of Canterbury closed the services in the hall with a prayer, after which the delegates attended a banquet at the Continental Hotel. Subsequently a meeting was convened in Horticultural Hall, which had been appropriately decorated. At this meeting George H. Stuart, ex-Governor James Pollock, and Bishop Matthew Simpson, of Philadelphia, made addresses of welcome, after which addresses were also made by the Dean of Canterbury, the Rev. N. Sheshadri, the Rev. H. W. Beecher, the Rev. M. C. Stuart, of Holland, the Rev. Mr. Fisch, the Rev. Emil Rochelaien, of Belgium, the Rev. William Arnot, of Edinburgh, the Rev. Mr. Ormiston, of New York, the Rev. Mr. Cooke, of Paris, and the Rev. Mr. Killitt, of Ireland. The benediction was pronounced by Bishop Campbell, of the African Methodist Episcopal Church. Besides this meeting, services were at the same time conducted at three churches in the neighbourhood, at which the delegates made addresses. On the 14th of October the delegates left Philadelphia to continue their journey to Washington, being met on their way by a deputation of the branch of the Alliance from that city. They arrived at the capital about three p.m., the chimes of the Methodist Church near the railway-station pealing out a welcome. They were at once taken to Welland's Hotel, where the Rev. Dr. Tiffany welcomed them to Washington on behalf of the people of the city, while Governor Shepherd, of the District of Columbia, also made an address of welcome. Headed by the governor, they then walked from the hotel to the White House, where the President and Cabinet Ministers were in waiting to receive them. Dr. Tiffany introduced several of the leading delegates, and made some brief remarks to the President, who, in reply, said, 'It affords me very great pleasure to welcome this Alliance to the capital of this great nation, which I feel is the freest of all nations to work out the problem of your mission.' This remark was greeted with applause, when the process of separate introductions and handshaking began. After some time thus spent, the Rev. N. Sheshadri was called upon, and made a speech. The Rev. H. W. Beecher was similarly called upon, but he only said, 'I have a profound respect for the President of the United States, as he is almost the only man in this nation who thinks a great deal but can hold his peace.' The Rev. M. Prochet, of Genoa, made a short address, when the delegates withdrew. In the evening services were held at several churches, at which large congregations attended, prompted by curiosity to see and hear the delegates. To-day the delegates spent the morning in visiting the public buildings, and after a lunch with Governor Shepherd at one p.m., they returned this evening to New York."

RETIREMENT OF THE REV. JOHN KELLY.

The Rev. John Kelly, who for forty-four years has held the pastorate of the Congregational church worshipping in Crescent Chapel, Everton, near Liverpool, having resigned his charge owing to advancing age, a valedictory meeting was held on Tuesday, October 14. There was a crowded attendance, including a large number of the ministers in the neighbourhood. The chair was taken by the Rev. Dr. Raleigh.

The Chairman, in his introductory remarks, said they were met that evening to do honour to their dear friend and pastor, the Rev. John Kelly, and to express their very cordial affection for him, their confidence in his personal and ministerial character—a confidence which had been going on increasing, if it was possible, from year to year—and their earnest desires and prayers that the eventide of life for him might be pleasant and still useful. There was no one from Land's End to John o'Groat's who would more affectionately and heartily join in that engagement than himself.

Mr. William Hughes, the senior deacon, having given a history of the church, said that Mr. Kelly came amongst them in 1829, and ministered in Bethesda Chapel. Under his faithful and stirring ministry the church and congregation soon increased, so they did not remain long in Bethesda; for in the year 1837 the present substantial building was opened for Divine worship, the total cost being rather more than 9,000*l*. The next important undertaking of the church was to build commodious and substantial schools in William Henry-street, at

a cost of upwards of 6,000*l.*, where the poorer classes had an opportunity of obtaining a good and substantial secular and religious education for their children at a small cost. The church at Hayton was for some time a branch of the Crescent Church as the church in Burlington-street is the offspring of the Crescent; and Norwood Chapel, West Derby-road, and Salem Chapel, Brownlow Hill, also owe their origin to this church. To carry on the work of Christ in these different localities, about three hundred members were dismissed from the fellowship of this church, with its best wishes and earnest prayers for their future success. Amongst those connected with their church had been Dr. Raleigh, Dr. Lockhart, the Rev. F. Wilkinson, missionary in India, and the late Alexander Chisholm, in the South Seas. Mr. Hughes read the resolution adopted by the church and congregation on May 2:—"That this meeting is of opinion that the time has arrived when it is the duty and privilege of the church and congregation worshipping in Crescent Chapel to mark their sense of the benefits they have derived from the Rev. John Kelly's long-continued and faithful ministrations, their appreciation of his high and consistent character, and their attachment to his person, by the presentation of such a testimonial as shall show the reality of their professions of respect for him." After some expressions of esteem for Mr. Kelly, which were heartily endorsed by the cheers of the audience, Mr. Hughes handed to the rev. gentleman an address bound in morocco, and a purse containing a cheque for 2,700*l.* He said the amount had been contributed by nearly 300 individuals, in sums varying from a shilling to 100 guineas.

The Rev. John Kelly, in returning thanks to the friends for this crowning act of many expressions of kindness, remarked—forty-four years is a large portion of human life—sufficiently surely to enable any man to estimate the nature of the position he has occupied, and if gifted with any measure of observation brought to bear on others similarly situated, to receive a correct general impression of the value of the system with which he has been connected. I have tried to do this, and I am here honestly and deliberately to affirm that I know of no situation which a man of fair ability, independent spirit, and sincere piety, can fill with a greater prospect of happiness to himself and usefulness to others, than the pastor of a free congregation, not intruded on them by the force of law, but chosen by their suffrage. For myself, I have to say that in the discharge of my ministerial duties my independence has been invariably respected. There has been no interference with my teaching. I have honestly taught you what I believe to be true and profitable; and I am bound in justice to you to say that no one has ever presumed to direct me as to what I should preach. I have been left without hindrance to my own conviction of duty. I state this because I know that a very different impression exists in many quarters. The pastors of free churches are supposed to be the helpless slaves of the opinions of others. To them the language has been applied as expressive of their condition: "They who live to please must please to live." It was thought at the time when it was employed a capital hit. It is strange how woefully ignorant even cultivated and otherwise well-informed men are of the subject of religion, and what enormous blunders they commit when they talk about it. Play-acting and preaching belong to different categories. There may be men of so supple and facile a disposition that their sole object is to live comfortably at any cost. They will be ready to accommodate themselves even to the whims and caprices of those with whom they have to do. Such men may be found everywhere and in all professions. Even prelates, who might be supposed to be above such influences, are not above the imputation of them, if we may judge from recent clerical utterances. A true minister of Christ, however, be he where he may, will be a different man. He has voluntarily undertaken a work which he is supposed to love, and he does it under a responsibility to his Master, which he cannot, nor has he the inclination to, disregard. Mr. Kelly, in conclusion, expressed the interest which he should ever take in the church and congregation which had been his "first and last," his "only charge," and heartily wished that the ministry of their new pastor might be a long and successful one. The rev. gentleman was frequently applauded during the delivery of his address.

The Chairman in his closing remarks said that he was only a boy when he came to Liverpool, and remembered the old Bethesda Chapel, and could picture the congregation as it then was—faithful and silent, and with some kind of Puritanic aspect about it—and the young minister in the pulpit, for Mr. Kelly was then a young man. He reviewed Mr. Kelly's ministry, and said that it was at the suggestion of Mr. Kelly that he went to college from that chapel and entered the Christian ministry, in which he had continued to this day.

Addresses were also delivered by the Rev. G. S. Brown, the Rev. E. Hassan, and others.

The Rev. W. Young, late of Wirksworth, has accepted a cordial and unanimous invitation to the pastorate of the Congregational Church, Soham, Cambridgeshire.

The new Bishop of Winchester (Dr. Harold Browne) commenced the duties of his episcopal office at Bournemouth, on Sunday, by preaching an eloquent sermon at St. Peter's Church, in behalf of the Society for the Propagation of the Gospel. His lordship presided on Monday at a meeting of the society, and paid a high tribute to Bishop Wilberforce's memory.

The Congregational Church, Bungay, Suffolk, have just presented the sum of 50*l.* to the Rev. Thomas Hope on the occasion of his retirement from the pastorate through ill-health, as an expression of the esteem and affection in which he was held.

Beccles.—The Rev. J. Flower, who for forty years has held the pastorate of the church and congregation at Beccles, having resigned his charge in consequence of failing strength, was presented on the 8th inst., at a numerously-attended meeting, with a purse containing 325*l.*, a sum which included contributions from members of the Church of England and other denominations. Mr. Flower, in taking an affectionate farewell of his people, and acknowledging their kindness, mentioned that during his pastorate the chapel had been enlarged at an expenditure of 1,000*l.*, and new schoolrooms and minister's vestry had been built. He had now the satisfaction of leaving to his successor a fine congregation and a united church, with a large body of Christian workers. Congregationalism could not be a bad system under which the pastoral labours of three ministers had covered a whole century in that town. Several ministerial brethren bore testimony to the high character which Mr. Flower had sustained. During the evening the ladies of the congregation, and the female teachers of the Sunday-school, presented to Mrs. Flower testimonials.

Tunbridge.—At the annual meeting of the Tunbridge Auxiliary of the Bible Society, held last evening, Mr. Samuel Morley, M.P., occupied the chair, and said he confessed to being an alarmist with regard to the tendency of religious bodies of the present day—religious bodies of all classes. He believed there was greater danger on the side of Rationalism than even on the side of Ritualism; but he was full of hope that the millinery and tomfoolery which was so much to be found in our churches—and a few of our chapels, he was sorry to say, for he spoke as a Nonconformist—would be frowned down by the people before long. He had been connected all his life with London, which contained, he believed, a million of people who never went to a place of worship. There was therefore great scope for the earnestness of every religious society, whatever its name or denomination. Having spoken of the great number of Bibles and portions of sacred Scripture which had been put into circulation by the Bible Society, he said that if they believed that the Bible contained the truths that would save a sinner as well as make Christians purer and better, then, he submitted, they had their work to do. He did not believe they need turn their attention to the requirements of money, because that would come in due course; but they should use their whole exertions in promoting the circulation of the Bible.

Dorset Congregational Association. — The annual meeting of this association took place on Wednesday last at Maiden Newton. In the morning the business meeting was held, when there was a good attendance of delegates from the various churches in the county. During the past year the association has expended from its funds about 245*l.*, and has been instrumental in developing other agencies. So encouraging is the condition of the association that new work has been projected for the ensuing year, which it is confidently expected will receive the hearty support of the Congregational body throughout the county. A dinner was provided, and the Rev. R. G. Miall, pastor of the chapel, presided. In giving the "Queen," the chairman expatiated on the loyalty of Nonconformists. The Rev. T. Neave gave the sentiment, the "Dorset Congregational Association," coupled with the name of the secretary (Rev. B. Gray, of Blandford). In the afternoon business was resumed, and at five o'clock there was a large gathering for tea in the club-room at the inn. The evening meeting was held in the Congregational Chapel, a comfortable structure with its interior newly renovated, and on this occasion in festal garniture. There was a full attendance of ministers and friends from a distance, as well as of the local Congregationalists. After singing a hymn, the Rev. W. W. Sherren, of Portland, prayed. The Chairman (Mr. Neave) delivered an eloquent address on the "Church's need of some higher life than she at present possesses." Speeches were subsequently made by the Revs. G. R. Miall, B. Gray, F. J. Austin, and F. Beckley. Votes of thanks were moved by Mr. Miall to the president for his address, and to his brethren who assisted; and also to the friends of the cause for their exertions. The benediction closed a most successful meeting.

Stockwell.—The site selected for the new edifice which is about to be built for the Rev. David Thomas, D.D., by the congregation now worshipping in Stockwell Chapel, is at the junction of Jeffrey's-road with Clapham-road. The value of the plot of land is estimated at about 3,000*l.*; but, through the liberality of the proprietor, who is a member of Dr. Thomas's church, it has been purchased for little more than half that amount. The design selected for the building has the characteristics of the early French period. The number of sittings provided on the ground floor will be 700, and in the galleries 350, and part of the design embraces a tower 104 feet in height. Under the church will be a hall capable of accommodating 800 persons; the design (which is by Mr. T. Lewis Banks) also provides for vestries, committee-rooms, and a week-night-service room. The organ is to be placed over the vestries at the north-west corner. The church will be fitted with a kind of sofa, as a substitute for the ordinary pews. The dedicatory service was held on Friday, Oct. 10, in a spacious tent erected on the site of the new edifice. The Lord Mayor presided, supported by Alderman McArthur, M.P., and several ministers. A form of service, taken from Dr. Thomas's "Biblical Liturgy," was employed on the occasion, a choir placed in the rear of the platform leading the chants. The Rev. W. Braden read the service, and the Rev. G. J. Proctor offered the extempore prayer. The Rev. J. Guinness Rogers delivered an address explanatory of the objects to which the ground was to be dedicated; after which Mr. Granville, in the absence of the treasurer, handed to the Lord Mayor the title-deeds of the ground, which his worship, with cordial expressions of sympathy, then placed in the hands of the pastor of the church. After a short address from Dr. Thomas, who dwelt upon the unsectarian spirit by which he hoped the church about to be erected would be characterised, the Revs. Arthur Mursell and John Foster, the ministers of the nearest chapels to the new structure, expressed their fraternal sympathy with Dr. Thomas in the work he had undertaken. The Lord Mayor, in acknowledging a vote of thanks, expressed the hope that if any difficulty was found in raising funds, Dr. Thomas would again call in his aid to stir up sympathy for the completion of the work. In the evening about a hundred friends sat down to a cold collation at Stockwell Institute. W. McArthur, Esq., M.P., presided, and, in his introductory address, expressed the esteem, regard, and admiration which he entertained for Dr. Thomas, whose writings had been so widely useful. He rejoiced that Dr. Thomas was about to be located in a building more worthy of his intellectual powers. The Rev. Dr. M'Auslane, in token of his sympathy, expressed his intention of having a collection in Finsbury Chapel in aid of the building fund. The Revs. James Chadburn, P. J. Turquand, J. Knaggs, Urijah Thomas, J. Jones, G. J. Proctor, R. Thomas, Isaac Doxsey, H. J. Chancellor, W. M. Mather, and S. March, with Messrs. Allport and Gill, delivered addresses expressive of sympathy in the undertaking. On Saturday a "harvest musical festival" was held, under the presidency of Mr. John Curwen; and on the following day the dedicatory services were brought to a close with sermons preached by the Rev. U. R. Thomas and the Rev. S. Minton.

Correspondence.

THE REV. C. E. REED'S PAPER ON SUNDAY SCHOOLS.

To the Editor of the Nonconformist.

Sir,—Feeling that an error can hardly be too small to demand correction, and that a cause never gains by over-statement, I am anxious, with your permission, to set right one sentence in your report of my paper on Sunday-school work read at Ipswich before the Congregational Union. I am made to declare that—

"There were some schools engaged six or seven hours in the day," whereas what I did say was this:—

"It is, as we know, not uncommon to find our teachers and elder scholars engaged upon the Sunday six or seven hours away from home, and in particular to find the authorities of the school exacting two full Scripture lessons, besides perhaps an address and a prayer-meeting." In the "six or seven hours" was included the time occupied by Divine worship as well as that spent in the school.

My contention was not so much that we should reduce the hours of teaching; for, as Mr. Hartley observed, in many schools the time allowed for morning instruction is already shorter than I propose to make it; but rather that, by taking only one Scripture lesson on the Sunday, by giving it thoroughly, and allowing space for parts of school work which are now elbowed out, the children would be more soundly taught and less fatigued for public worship, while the teachers would obtain a *seisachtheia* as valuable as it is needed.

I am, Sir, your obedient servant,
CHARLES E. B. REED.

Warminster, Oct. 24.

THE CONGRESS OF OLD CATHOLICS AT CONSTANCE.

To the Editor of the Nonconformist.

Sir,—Having read the article on the above Congress in your issue of the 24th ult., and feeling a deep interest in any reformatory movement in the so-called Catholic Church, I naturally found myself drawn to the lecture-hall of the Young Men's Christian Association in this place, last night, to hear Professor Mayer, of St. John's College, give an account of the Congress, which he attended, and in which he took part. I wish I could convey to your readers the interest which that account excited. The lecturer is not only a cultivated professor, feeling an attraction toward the Old Catholic movement because of its recoil from the intellectual degradation to which the late conclusions of the Vatican Council would sink all whom it seeks to sway, but one who has a deep and living sympathy with the higher aspects of the movement.

I cannot pretend to give a *résumé* of the most interesting account of the Congress with which Professor Mayer

favoured the association, but I should like to state that the extracts read from speeches made at the meeting of delegates, and other gatherings, speeches delivered not only by bishops and pastors, but by merchants and burgomeisters, were full of high aspirations and the noblest resolves.

I would, in passing, protest mildly against the learned professor's scholarly surprise that merchants and tradesmen should be possessed of such high-toned sentiments or that they should be capable of so well expressing them. But it must interest all who are Evangelical Nonconformists to know that what they hold as among their first principles—the free reading of the pure Word of God by a people in their mother tongue—the individual responsibility of each man to his Maker, and above all the insistance on the alone mediation of our blessed Lord and Saviour Jesus Christ—was advanced, and that with fervour and eloquence, in the speeches from which the meeting was favoured with copious and thrillingly interesting extracts.

Other matters call for heartfelt congratulation. The repudiation of the claims of the clerical order to peculiar sanctity—the rejection of image worship, of relics and scapularies, of the adoration of the Virgin and saints, and of the more monstrous pretensions of the Papacy, especially the dogma of Papal infallibility, stamp the movement with the features of a true reform; while the other great matters before alluded to call for a *Te Deum* from every soul liberated with the freedom wherewith the truth makes free, and for its loving and prayerful sympathy with the Old Catholics, and the desire that their struggle towards the light may end in their guidance to the perfect day.

I do not think that as Nonconformists we ought to withhold the expression of this sympathy because the Old Catholics have not as we think yet attained the logical conclusions at which we have, as we believe by God's grace, arrived. It is true that much the Old Catholics now aim at, and which seems to awaken the admiration and sympathy of liberal spirits, clerical and lay, in the Established Church at home, is ours, and has been ours for generations; and we may wonder that both Old Catholics and English Churchmen should come so far and no further; but that they have come so far in the right direction, especially in these days of mediæval resuscitations, is a matter for devout thanks giving, and I would ask if it would not be both desirable and fitting that we, who rejoice in our religious and civil liberty as our choicest heirloom, or rather as one of God's most gracious gifts to us, unworthy, should hold especial gatherings for prayer at His footstool, that this seedtime may speedily result in a harvest, not only of higher religious and civil liberty for the nations of Europe, but of souls drawn to their Saviour by the preaching of an unadulterated Gospel!

Faithfully yours,
S. N. HOLMDEN.

Cambridge, October 24, 1873.

THE TEMPERANCE QUESTION.

To the Editor of the Nonconformist.

Dear Sir,—There was one thing outside of strictly religious questions that the late Ipswich gatherings brought to the front and deserve friendly recognition. Not only was the temperance breakfast gathering a great success, when a congregational temperance society was there and then—after Mr. Bowley's weighty address—formed, but at the public dinner provided for ministers and delegates, so far had temperance principles extended, that no intoxicating drinks whatever was provided by the committee. If any deemed it "necessary" they were at liberty to provide it themselves, a privilege only a minority regarded. Everything passed off well and satisfactory. Temperance men's feelings and principles were not outraged, and thus something was done to prove that by-and-bye the drinking customs will give way, and that the leaders of religious opinion will take their place in promoting moral and social reforms.

Now that the Catholics, led by Archbishop Manning, are moving, and Church Congress, our Union, and other bodies the same, in one way or another we may feel sure a change for the better is imminent.

Yours truly,
H. J.

LONDON SCHOOL BOARD ELECTIONS—FINSBURY.

To the Editor of the Nonconformist.

Sir,—Will you kindly permit me, through your columns, to call the attention of Nonconformists to the contest just commencing in Finsbury—in common with the other metropolitan boroughs—in the matter of the election of representatives to the London School Board. I should not have troubled you with any remarks upon the subject, had I not noticed with considerable surprise that several prominent Dissenters, including more than one Independent minister, appear on the published list of supporters of a gentleman who, though an excellent man and a most untiring worker, is the selected candidate of Denominationalism and the champion of the Church party. And yet these gentlemen are, some of them, publicly pledged to the great principle of "Secular education only by the State; religious instruction by the parents and churches."

They cannot plead as an excuse that there is no candidate before the electors who represents their views, for Mr. T. Chatfeild Clarke (who has already rendered good service as a member of the board) is offering himself for re-election, in compliance with the earnest request of those who supported Mr. Stafford Allen in the struggle in April of last year. Nor does Mr. Clarke's claim to our support rest *solely* upon the fact that he is the only candidate yet before the electors (for Mr. Lucraft, though almost at one with us, is not entirely so), who takes his stand upon the Manchester platform! He has been an able and indefatigable worker in the cause of education; whilst his professional knowledge has been of great value to the board, and has enabled him to serve the interests of the ratepayers in the important item of expenditure for school buildings, &c., which he has helped to control and keep down!

Notwithstanding all this, a "dead set" is being made against his seat, and the Church party have already four candidates in the field, to carry whom every nerve will be strained to the utmost. We may be sure, Sir, that no Churchman or Roman Catholic will record a single vote in favour of the advocate of a national system of compulsory secular education; whilst it almost seems as if some of our Dissenting friends are ready to help the cause of denominational education by according a measure of support to its advocates! Whilst Mr. Clarke has always been a strenuous opponent of all measures tending to create or perpetuate sectarian distinctions, he has never allowed himself to become a mere obstructive to the great work of national education, remembering that the duty of the board is to carry out as efficiently as possible—and not to amend—the Education Act of 1870. Where the Act permits it, he has strongly opposed any infringement of the great principle of religious equality, and as many questions involving this principle arise from time to time in the prosecution of the work of the board, it is of great importance that we, the Nonconformist party, should be fully and ably represented. It will greatly strengthen Mr. Clarke's hands if he is returned by a very large number of votes, and I therefore venture to call upon the Nonconformists of Finsbury to give him their hearty and unanimous support, both now and on the day of election.

I am, dear Sir, yours truly,
A FINSBURY NONCONFORMIST.

London, October 27, 1873.

CHURCH PROPERTY.

To the Editor of the Nonconformist.

Sir,—Allow me to correct a mistake in my letter dated Oct. 10th. The words "ten millions" should have been a hundred millions. Of course it would not be a very great calamity to the country whoever got a trifle of ten millions. That would not be a very wealthy nor a very powerful religious sect, the whole of whose property was worth only a million of money. I don't know where you propose to draw the line between property which the State ought to reclaim for its own purposes, and property which it ought to hand over to the disestablished Church; but I think the line cannot be justly drawn without its cutting off for the Church a very large sum. Churches that have been built and funds that have been raised by voluntary efforts since the Reformation, though technically the property of the State, are really and properly Church property, and the State could with as much justice claim the funds of the London Missionary Society as them. Allow me to repeat, therefore, that whether this property amounts to a hundred millions or to but a tithe of that sum, the State as trustee for it when it resigns its trusteeship by disestablishment is morally bound to secure the property, if possible, for the purpose for which it was first given.

I am, Sir, yours sincerely,
W. MERCER.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.

At the weekly meeting of this board on Wednesday, it was resolved that the Provident Knowledge Society should be allowed to establish penny banks in the board schools if the managers approve of the step. The board also discussed a proposal to establish industrial schools of their own, which would, Lord Lawrence said, involve an expenditure of 50,000*l.* or 60,000*l.* per annum. The noble lord urged that no decision should be given on this subject until after the election of the new board. Ultimately the debate was adjourned.

On Tuesday evening last week a conference was held in the class-room of Eccleston Church, Pimlico, with the view of securing the united action of the Liberal party in Westminster who adopt the principles of the National Education League, in promoting the election of suitable members to the new school board. The chairman opened the proceedings by stating that the friends of denominational education had already completed their list. This being the case, he thought that the friends of undenominational education should run at least two candidates. With the aid of the cumulative vote, he thought they might carry two, but certainly one, and that one should be a leading Nonconformist, a man in whom Westminster had confidence, and who would give no uncertain sound at the board. Mr. George Potter thought that as the school boards throughout the country could not agree as to what religion should be taught at the schools, they should unite their efforts to secure to all children the opportunity of learning reading, writing, and arithmetic. At the same time, he did not wish to be branded as a secularist or an infidel; but would provide that each child should be taught his or her particular creed outside the school. After some remarks from Mr. Mottershead, Mr. Broadhurst, and Mr. Walter, Mr. Lascelles, J.P., said, if the denominationalists would only teach the children to read, to write, and to cypher, he would not complain of their religious teaching, but he charged this against them, that so long as they could grind the children through their respective catechisms, they totally neglected the most simple elementary education. Mr. Greedy concluded by moving a resolution giving effect to his opinions. Mr. Idle seconded the resolution. Mr. Shipton supported the resolution, which was carried unanimously. Mr. Sinclair, representing the London Nonconformist Committee, stated the policy of that committee to be in favour of having all State-paid education purely secular. The meeting separated after having appointed a committee to select candidates. There is no doubt, however, that Mr. George Potter will be nominated by the working men, upon the platform of the League.

On Wednesday there was a meeting in Westminster of the friends of denominational education, Mr. Dudley Baxter in the chair, to consider the choice of candidates, who should be pledged, so far as might be practicable consistently with the fair application of the Education Act—(1) to maintain religious teaching in board schools, and (2) to resist any measures tending to injure or discourage voluntary schools. Letters were read from Lord Mahon and Mr. C. E. Mudie, stating that they did not seek re-election to the board. The meeting resolved to recommend for election the following gentlemen;—Mr. W. H. Smith, M.P., the Rev. Dr. Barry, the Rev. Dr. Rigg, Lord Napier and Ettrick, and Mr. J. Taverner Miller.

At a meeting held in Chelsea, Lord Lawrence having decided to retire, the denominational candidates will be Canon Cromwell and Sir Sibbald Scott, Bart. Mr. Arthur Arnold will also come forward. Mr. W. Harry will, it is said, be the working man's candidate upon the League platform.

For Finsbury Mr. Hugh Owen definitively retires. Mr. Chatfeild Clarke, as we have already said, seeks re-election and an influential committee has been formed to support him. The friends of Mr. E. J. Tabrum and Mr. Lucraft, members of the board, are also at work. A new candidate has appeared in the person of the Rev. Robert Maguire, vicar of Clerkenwell, who declares himself in favour of the use of the Bible in the schools; he considers the past expenditure of the board as unduly large, and, for the work done, the charges on the ratepayers to have been extravagant; and he would endeavour to maintain denominational schools in their full working. A further candidate on church principles is Mr. C. H. Lovell, of Gray's-inn.

For Marylebone, Mrs. Anderson, the Rev. Prebendary Thorold, the Rev. Dr. Angus, Mr. Hutchins, and Mr. Dixon resign, being five out of the seven members. There are four denominational or Church candidates—Mr. Harris Heal, Mr. Arthur Mills, the Rev. William Cadman, and the Rev. Dr. Irons, besides Lord Southwell (a Roman Catholic), Mrs. Corvell, Miss Messer, and Mr. Dyason.

The five sitting members for the Tower Hamlets, Messrs. Currie, Pearce, Buxton, Scrutton, and Langdale, have issued a joint address soliciting re-election.

In Lambeth there will be three vacancies by the resignations of Sir T. Tilson, Mr. McArthur, and Mr. Tresidder. It is probable that the Nonconformists will bring forward the Rev. J. G. Rogers, of Clapham, who has been one of the leading opponents of the Education Act.

Birmingham.—On Friday, at a meeting of one of the wards, Mr. G. Dixon, M.P., was present, and in a long and earnest address, urged the great importance of the Liberals joining with ardour in the approaching contest, which Mr. Dixon believed would influence the coming general election, and the result of which would be much commented on throughout the country. Mr. Dixon recommended a scheme by which the fifteen votes of every Liberal elector could be best distributed among the eight Liberal candidates. He recommended that three candidates only should be voted for in each ward, each of whom would receive five votes. Each ward would vote, of course, for a different set of men. It was of no use concealing the fact that their opponents had a very telling and election party cry—"Bible or no Bible." They must meet that cry by a full and clear statement of the facts of the case. The religious instruction given in their day-schools was of a very imperfect character; in fact, it was hardly worthy of the name. He believed if an inefficient system of religious instruction were done away with in the ordinary combined course of the day-school, that their religious people would bestir themselves, and provide really efficient means of religious education. He appealed to them whether they would not accept the advice of Mr. Bright and let Liberals carry out measures framed by the Liberal party. (Loud applause.) The Education Act was the result of the efforts of the Liberals, and they ought to elect a Liberal school board to work the Act in Birmingham. (Cheers.) Mr. J. S. Wright also addressed the meeting.

National Education League.—The fifth annual meeting of the National Education League was held in Birmingham, at the offices of the league, on Thursday. Mr. George Dixon, M.P., presided. It had been announced that only formal business would be transacted, and there was but a small attendance. The annual report reviewed the work of the league during the past year and the progress of the educational movement in Parliament and in the country. The committee, in concluding their report, ventured to hope that the members of the league would remain faithful to the principles they had hitherto advocated, in the belief that, although the accomplishment of their object might be delayed for a time, and might be attended by the temporary disorganisation and defeat of the Liberal party, "it would ultimately be secured, and would lay the foundation of a system of education adequate to the demands of the nation, and in harmony with the true spirit of religious liberty." The balance sheet showed an income of 7,392*l.* 17s. 10d. during the year, an expenditure of 6,458*l.* 7s. 1d., and a balance in hand of 934*l.* 17s. 10d. The report was adopted, and Mr. George Dixon, M.P., was re-elected chairman of the council; and Mr. Chamberlain chairman of the executive. Great gratification was expressed at the speech of Mr. Bright on the previous evening, and the following resolution was moved, seconded, and carried unanimously:—"Resolved, that this meeting hails with gratification the opinion expressed by the Right Hon. John Bright, M.P., upon education in addressing his constituents on his re-election after joining the administration of Mr. Gladstone; and cannot but regard this powerful advocacy by so eminent a member of the Government of principles identical with those of the league as in the highest degree satisfactory, as justifying the past action of the executive, and warranting the anticipation of the speedy settlement by the Legislature of the education question upon a just and national basis." It was further resolved:—"That the references to the education question in the speech of Mr. Bright be printed for circulation amongst the members of the league. [*Apropos* of the League meeting the Birmingham correspondent of the *Bradford Observer* says he was told "by an eminent member of the League," that the solution of the difficulty as to the 25th Clause hinted at in Mr. Bright's speech was, "that in consideration of the increased grants under the new Minutes the denominational schools throughout the country shall be compelled to receive children sent to them by the school boards, in cases where the parents of such children prefer that their children should attend denominational schools." The correspondent hints at the probability of Mr. Forster's retirement from the Cabinet before long, but Mr. Bright would hardly have made a speech which he thought calculated just now to lead to the retirement of any member of the Cabinet.]

ELECTION INTELLIGENCE.

Hull.—The election for Hull took place last Wednesday, but the official returns were not announced till afternoon next day. The result was as follows:—

Pease	6,873
Reed	6,594
Majority for Pease ...	—279

The constituency numbers 20,947 electors, out of whom only 13,467 voted. Immediately after the announcement Mr. Reed, with Mr. C. M. Norwood and a large body of his supporters, adjourned to the Cross Keys, out of the windows of which every Liberal candidate, since the Reform Bill of 1832, has addressed mass meetings of the electors. Mr. Reed observed that it was not three weeks since they were told that the Tory candidates would have at that election a majority of 2,000 votes, if anyone ventured to oppose him. They also said that 1,500 or 2,000 would be the smallest majority they could possibly have on Wednesday. He was brought forward and had fought the battle under many disadvantages, and he had fought it honourably; but he could tell them the Conservatives had not only polled all their sick, but all their dead. They had, in fact, polled dead voters twice over at that election. They had also had all the cabs they could muster to bring up Tory voters, who were naturally infirm of constitution. By those devices they had secured their narrow majority. He looked upon the Tory success by so small a majority as a perfect assurance the Liberals could be successful if they would take the same pains to be so as the Tories had done, without polling even dead or dying voters. He wished to enter his protest in the presence of the Liberal electors against the use of hired vehicles, which was among the Tory tactics of Wednesday. The Liberals had lost, but they had lost honourably; the Tories had won, but could they say they had won honourably? From the bottom of his heart he thanked the 6,594 Liberal voters who had voted for him. When he remembered that all the vaunted popularity of Colonel Pease had only just got him in against a man like him (Mr. Reed), he felt convinced the Liberal party were masters of the situation in that borough, and the Tories must know it as well as he did. He therefore advised the Liberals to organise themselves and work with the same zeal which the Conservatives displayed, and then at the next election he would do all he could to help them to win. He was confident that if they could have had the poll open till five o'clock on Wednesday he would have won. They had lost the election because their men could not be got into the polling-booths. Colonel Pease addressed the electors from the windows of the George Hotel. He said he expected to have polled a higher number, as he had received in the canvass 8,100 promises. Dr. Rollet, Colonel Pease's legal agent, said at the general election they would bring forward two Conservative candidates.

Falmouth.—The Liberals are very much elated by the result of the registration revision, upon which they claim a gain of 126 votes, chiefly resulting from striking off the register the names of persons who, though living in one house, have been separately rated, and whose names have hitherto been retained by the revising barrister. The Liberals consider the gain of so much importance that they have resolved upon bringing forward two candidates instead of one, and Mr. D. J. Jenkins, a shipowner, is about to visit the borough with the view of offering himself as a colleague for Mr. Cole, Q.C.

Flint Boroughs.—Mr. Salisbury has withdrawn from his candidature in favour of Sir R. Cunliffe, M.P., who is still opposed by Mr. Ellis Eyton, Liberal, and Captain Conwy, Conservative.

Morpeth.—Mr. Thomas Burt, the miners' candidate for the borough of Morpeth, has issued his address to the electors. He declares himself in favour of the repeal of the fourteenth clause of the Masters and Servants Act, the repeal of the Criminal Law Amendment Act, and a stricter definition of the law of conspiracy. He also advocates manhood suffrage, a better apportionment of members to the population, shorter Parliaments, and the payment of representatives.

Southampton.—Sir Frederick Perkins, ex-Sheriff of London, has issued his address as a candidate for Southampton, making three for the two seats, Mr. Russell Gurney and Mr. George Moffat being the others. He advocates compulsory education, but an amendment or repeal of the 25th clause of the Education Act, the retention of the Bible in schools, religious liberty, a national poor-rate, revision of Schedule D, fixed hours for closing public-houses, amendment of the land laws, and the State purchase of railways.

West Gloucestershire.—Pending the retirement of Mr. S. S. Marling on the dissolution of Parliament, the Forest of Dean Miners' Association is actively taking steps to ascertain the amount of support available for the working men's candidate, Mr. George Howell.

Foreign and Colonial.

FRANCE.

THE PROPOSED BOURBON RESTORATION.

The Monarchists, finding the Government hostile, as well as for other reasons, have renounced their intention of asking for an earlier convocation of the National Assembly; and no proposal to that effect was submitted to the Permanent Committee last Wednesday. The Assembly will therefore meet on November 5.

Prior to this there had been a meeting of the Right and Right Centre at Versailles, at which M. de Chesnelong gave lengthy details of his interviews with the Comte de Chambord. He declared that with respect to the constitutional safeguards a complete agreement subsisted between the ideas of the Comte de Chambord and those of Liberal France. With regard to the question of the flag, the Comte de Chambord said he had no intention of offending either France or the flag of his country. He was not a stranger to the glories which France had achieved under that flag or to the sorrows which she had suffered. As the tricolor was the lawful flag, if the troops ought to salute it, upon his entry into France he would salute it himself with pleasure, for it was a flag which was stained with the blood of French soldiers. The Comte de Chambord added that he reserved to himself the task of proposing to the country through his representatives a compromise compatible with his honour, and which he believed calculated to satisfy at once the National Assembly and the country.

The two bureaux then adopted a resolution to be proposed to the Assembly, which consists of four articles:—

First, Hereditary National Constitutional Monarchy is the form of Government in France; second, Henri Dieudonné Bourbon, Duc de Bordeaux, Comte de Chambord, is named King of France, with succession devolving to the princes of his family from male to male in the direct line; third, the modern principles are upheld on which French public law is based, such as equality before the law, the liberty and equality of existing creeds, &c.; fourth, the Government of the King will present to the Assembly a resolution establishing the inviolability of the King under Ministerial responsibility. The tricolor flag is maintained under agreed-upon modifications. This is supposed to mean that there will be *fleurs-de-lis* spangled of the three colours. This proposition was received with applause.

Two important meetings of the Left Centre were held before and after the sitting of the Permanent Committee. About sixty members were present, among whom were several who voted on the 24th of May last against M. Thiers. Some deputies whose intentions with regard to voting are doubtful, and whose support was hoped for in monarchical circles, were also present at the sitting. Letters of adherence were received and read from 20 deputies who were unable to attend. At the first sitting the following resolution was unanimously adopted:—

The Left Centre remains united, convinced that a Conservative Republic is the surest guarantee for order and liberty, and that a monarchical restoration would be the cause of new revolutions in France.

After the sitting of the Permanent Committee, the Duc d'Audiffret-Pasquier had an interview with M. Léon Say, the President of the Left Centre, to furnish him with a detailed communication of the scheme for a monarchical restoration, and invite him to enter into negotiations with the view of bringing about the union of the two parties. M. Léon Say, on behalf of the members of the Left Centre, replied that he tendered his best thanks to the duke for the offer made to communicate the scheme for a monarchical restoration, but that the projects of the Right Centre were sufficiently well-known through the publicity which had already been given them, and they were, consequently, sufficiently understood by the Left Centre. M. Léon Say further stated that the members of the party to which he had the honour of belonging were of opinion that a monarchy, under present circumstances, would be in reality a revenge for 1789, and that, therefore, they were determined not to accept official overtures leading to negotiations which it would be impossible to carry out. The Duc d'Audiffret-Pasquier expressed great satisfaction at the refusal of M. Léon Say, stating that if the Conservatives belonging to the Left Centre refused to give their support to a monarchical restoration, the members of the Right and Right Centre would vote in favour of a dissolution of the Assembly, a course which would be full of dangers, would refuse to seek again the suffrages of their constituents, and would leave the Left Centre alone with the Radical party. M. Léon Say rejoined that he was not afraid of those alleged dangers, but that the Left Centre would firmly maintain the attitude they had taken up. At the second meeting of the Left Centre, the reply made by M. Léon Say to the Duc d'Audiffret-Pasquier was unanimously approved, and the former was warmly congratulated. The meeting subsequently passed a resolution calling upon the Bureau to appoint a select committee of management to watch the course of events.

The hoped-for secession of M. Casimir Perier (a great friend of the Orleanist princes) from the Left Centre has not been realised. In a published letter he declares his firm adhesion to the Conservative Republic.

A letter signed by the eighteen deputies of the Department of the Seine has been published, in which they express their indignation at the efforts now being made to effect a Monarchical Restoration.

A letter from Admiral Saisset, a deputy for Paris, has also been published, in which he recalls the circumstance that he voted for the overthrow of M. Thiers, and says that it is now his duty to vote for a definitive form of Government in France.

The thirty former deputies of Alsace and Lorraine who resigned their seats in the Assembly after the signature of the Treaty of Peace have signed an address to the Assembly praying that it will preserve the Republic.

A meeting of Bonapartist deputies was held on Saturday, at which it was resolved to enter a protest against the restoration of the French Monarchy, and twenty-five members are said to have supported this course.

The Government have ordered the election of deputies for the vacant seats in the Departments of the Aube and Seine-Inférieure for the 16th of November. It is said, however, that on the meeting of the Assembly M. Thiers will himself propose that before any business relative to the future form of Government is taken, the thirteen existing vacancies should be filled up. This, if carried, would necessitate the retirement of the Ministry.

The necessity of a manifesto from the Comte de Chambord is making itself more and more felt. The *Liberté* publishes a statement to the effect that one of the most intimate friends of the King-designate has just arrived in Paris from Frohsdorf, with the mission of protesting against the accounts of the Salzburg interview given by the Fusionist papers. According to this protest, the comte never said anything opposed to his past declarations, on the principle for which he has always contended; he never authorised anybody to speak in his name; he never made any engagement; he never consented to any compromise; and, above all, he never hinted that he would abandon his White Flag. In addition, should the crown be offered to him under the conditions stated by the Fusionists, he would refuse it immediately. In short, according to this alleged protest, the comte has not made any concessions, and remains what he always has been. The *Liberté* defies anybody who knows the Comte to deny the above statement.

In consequence of this and other reports a fresh emissary has been sent to Frohsdorf, viz., M. de Falloux. His object is to obtain from the count some manifesto sufficiently explicit and striking to rally doubtful members. The Left, though elated by the increasing support it continues to obtain, still makes preparations for the coming contest. The Government, while professedly neutral, is working in secret for the Monarchy, suppressing provincial papers, buying up Paris journals, and promising places.

Meetings of the Left and Left Centre were held in Paris on Monday, at which it was stated that great irritation is felt in the departments at the proposed restoration of the monarchy in France. Addresses in favour of the Republic are everywhere being signed by leading merchants, manufacturers, and members of the Councils-General and the Municipal Councils. Delegates have even arrived in Paris from the country districts to protest against the re-establishment of the Monarchy, the Govern-

ment having prohibited the circulation there of anti-Royalist addresses for signature.

A Paris paper, the *Avenir National*, published an article on Saturday headed, "Down with Chambord." The number was seized by the Government, but not until it had had an immense sale.

M. Louis Blanc has addressed a long letter to a French paper on the proposed restoration of the Monarchy in France. He is convinced that the Royalists will not succeed in their scheme, which is opposed, he maintains, by all classes of the population. Even if the Comte de Chambord obtained the throne, he would be unable to keep it, for he could rely on no popular support. M. Louis Blanc defies any one to say what public interest would be served by a Restoration, or what interest would not be menaced. Even if the Comte de Chambord became a convert to modern ideas, he would still retain the prerogative, in virtue of his divine right, of withholding to-morrow what he had granted to-day. M. Louis Blanc, in conclusion, refers to the promises made by Louis XVIII., and to the manner in which they were broken, and says that if the Royalists have learnt nothing, France on her side has forgotten nothing which took place under the Restoration.

By a degree of the Prefect the Municipal Council of Lyons has been suspended for two months, and in its place a committee of forty members has been appointed.

FOREIGN MISCELLANY.

News from the Cape states that coal has been found in large quantities at the diamond-fields.

Bishop Reinkens was received on Saturday last by the Crown Prince of Germany.

American papers say that ex-President Johnson is penniless by reason of the suspension of the First National Bank. He was not a rich man.

It is stated in a New York telegram that owing to the slackness in trade several iron foundries and cotton manufactories have been closed in the United States.

It is announced from Rome that the general of the Jesuits intends to proceed to Belgium. The Jesuits themselves will evacuate their establishment on November 2, and some of them will reside in private houses.

President Grant has issued his customary proclamation, appointing Thursday, November 27, the annual day of thanksgiving to Almighty God for the abundant harvest and other blessings of the year.

Prince Bismarck has returned to his country seat at Varzin. The Chevalier di Nigra has arrived in Florence and had an interview with King Victor Emmanuel. He will not return to his post in Paris until a settlement of the Monarchical question has been arrived at.

THE ELECTIONS IN AUSTRIA.—The results of 205 elections for members of the Reichsrath are now known, and of this number 124 are in favour of the Constitutional party, and eighty-one in favour of the other fractions.

"COUNTING THE CHICKENS BEFORE THEY'RE HATCHED."—It is stated from Paris that horses are already being bought up for the service of the future King. Several carriages and a quantity of white cockades have also been ordered.

ITALIAN FINANCE.—It is stated that the deficit for 1874 may be expected to range between six and thirteen millions sterling, and that there is little prospect of a reduction of the army expenditure or of strong measures of economy in any direction, the only reliance being upon additional taxation.

"HENRY V.'S." FOREIGN POLICY.—A telegram from Rome states that the Italian Government has not yet received the note which it was said the Comte de Chambord had sent to the European cabinets, announcing that if called to the throne of France he would not interfere with the policy of the great powers, or the *status quo* in Europe. Two of the clerical journals, moreover, deny in strong terms that such a note had been written.

MARSHAL BAZAINE'S TRIAL was resumed on Saturday at Versailles. In the course of the proceedings Commander Beaumont deposed that on August 18 Marshal Bazaine gave him an order instructing General Bourbaki to return to Metz. On the other hand, an aide-de-camp of the marshal declared that General Bourbaki was ordered to hold his ground. Commander Beaumont maintained, however, his assertion. M. Regnier, who was summoned to give evidence, has absconded.

THE ROMISH CONVENTS.—Father Beckx, the General of the Jesuit Order, has declined the offer made to him to reside at the Vatican. The archives of the dead houses have been transferred to the Vatican. The English and American Governments have refused to interfere in the protests of the American and English rectors of the expropriated convents. The Government having requested Father Secchi to remain at the Royal College of Astronomy, the father has referred this matter to Cardinal Antonelli, who has authorised him to accept the offer to retain his post. It is said that the head establishment of the Order of Jesuits will be transferred to Malta. Several bishops have demanded of the Holy See what course they shall take should their flocks wish to elect their *curés* themselves.

THE PRUSSIAN ELECTIONS.—The *Times* correspondent writes:—"To draw the sum total of the above remarks, the Lower House of Prussia consists of 432 members, of whom last time 134 were Conservatives, 210 Liberals of various shades, 61 Ultramontanes, 17 Poles, 3 Particularists, and a few 'savages' *(Wilde)* acknowledging no master whatever. Of the Liberals 100 were National Liberals, 43 Advanced Liberals, 30 Independent Liberals, voting sometimes with the Nationals, sometimes with the Advanced, and about 35 Free Conservatives, who seceded from the Conservatives in the course of the session to become pure Ministerialists. In the coming elections the Ultramontanes are expected to gain from ten to twenty seats from the Liberals, the latter hoping to see some eighty or ninety Conservative constituencies return candidates, who, though not Liberals in name, will behave as such for all practical purposes."

THE EMPEROR WILLIAM left Vienna on Thursday night. A *Daily News* telegram says:—"The scene at the Emperor's departure from the North-Western Station was most brilliant. The station was entirely illuminated. Both Emperors embraced and kissed each other three times. The Emperor William was in tears. When the Austrian Emperor noticed Prince Bismarck, he quickly approached, and shook him by the hand several times very warmly. Amid loud cheers the train started at half-past seven o'clock." A *Standard* telegram from Berlin says that the letters and despatches received from all parts of Germany tend to show that public opinion is unanimous throughout the country with respect to the importance of the Emperor's visit to Vienna as an event setting the seal to the happy understanding arrived at between Germany, Austria, and Italy upon questions of European policy. The impending change in the direction of Prussian affairs is also hailed with great satisfaction all over Germany.

THREATENED FAMINE IN BENGAL.—Under date October 22 the Calcutta correspondent of the *Times* sends the following telegram:—"A famine like that of 1870 threatens Bengal. Orissa and Assam are exempt. Tirhoot is in a very bad condition. Relief works are asked for. Sir G. Campbell is visiting Behar, and will reach Calcutta on Saturday, in order to organise arrangements for the relief of the threatened districts. The autumn rice crop is gone, and much rain is required immediately for the spring sowing. Only half the average amount of rain has fallen in Tirhoot, or twenty inches. At Calcutta the rainfall is twenty-one inches short. The authorities are vigilant. Oude and Benares are threatened." In a later telegram (the 27th) the same correspondent says:—"There is still no rain in Bengal. The natives are alarmed, and prices are rapidly rising. The Behar officials are personally investigating the condition of districts. The districts of Marwar, in Rajpootana, are suffering. Relief has been organised in Baroda. As mismanagement has been great, the Viceroy has appointed Colonel Meade and a commission. Dr. Cutcliffe is dead."

Epitome of News.

The Right Hon. James Stansfeld is the Minister in attendance on the Queen at Balmoral.

The Prince of Wales has returned to Marlborough House from visiting the Duke of Rutland at Cheveley Park.

The Imperial Crown Princess of Germany (Princess Royal of England) will be present at the marriage of the Duke of Edinburgh with the Grand Duchess Marie, in the character of representative of Queen Victoria.

The death is announced of Vice-Admiral Sir Robert John M'Clure, the Arctic navigator and discoverer of the North-west Passage. His remains were on Saturday interred in Kensal-green Cemetery, amid many demonstrations of respect for his memory.

The Leeds papers record with regret the death, aged seventy-one, of Mr. James Garth Marshall, of the well-known flax-spinning concern at Leeds, who was a staunch Reformer, and who formerly sat in the House of Commons for the borough.

Sir Samuel Baker is, we regret to say, suffering from inflammation of the lungs, which prevents him coming to London.

The Rev. Wm. Arnot, of Edinburgh, Mr. Carvell Williams, and the Rev. Charles Stovel were among the passengers from the United States who arrived at Liverpool by the Baltic yesterday. Mr. George Francis Train came over by the same vessel.

The announcement of the death of Vice-Chancellor Wickens will be received with general regret by the legal profession.

It is stated that Mr. Maddison, of the firm of Maddison, Pearce, and Co., of Southampton, will reach the age of 115 years in May next. He shows no signs of decay, and attends to business regularly.

The Sheffield steel manufacturers have decided to run their works only four days per week until the price of coal is reduced.

There is to be a large amnesty meeting in Dublin on Nov. 23, the anniversary of the execution of the Manchester Fenians. A *Post* telegram says:—"It is calculated that 1,000,000 men with 500 bands will be present."

Speaking at the annual meeting of the Saltley Reformatory, Sir C. B. Adderley expressed his satisfaction at the undoubted diminution of crime in this country. He did not attribute the decrease to any change in our system of secondary punishments, but to the gradual spread of education and enlightenment, more especially amongst the lower classes.

Mr. Charles Reed, M.P., speaking at a banquet given at the Mansion House last night by the Lord Mayor in his capacity as Governor of the Irish Society, said with reference to his recent visit to the United States, that he was persuaded that the middle-class of America had a strong, deep, and settled feeling of affection for this country, and that so long as that feeling existed and was genuinely reciprocated on our side of the Atlantic, there need be no fear for the peace of the world. Mr. Reed added that the more we came into contact with our American cousins the better it would be for both parties.

Archbishop Manning presided on Monday night at a torchlight temperance meeting in Trafalgar-square. Dr. Manning spoke from the base of Nelson's Column. The desire and prayer of his heart was, he said, that there should not be in all London any Catholic man or woman who did not live as practical Catholics. Next he wanted to have every Catholic child in a Catholic school. How could that be brought about? By every father and mother being an example of sobriety. If every man and woman in his flock gave up drink, their homes would be peaceful and happy. He did not wish to be an enemy to publicans. He only wished they had a better trade. Dr. Manning concluded, amid loud cheers, by asking those who were not teetotallers to take the pledge, and those who were to renew it.

Several bakers were summoned at the Wandsworth Police-court for not carrying scales and weights with them when delivering bread to their customers. It was stated for the defence that there were 3,000 bakers in London, and that probably not fifty of them were acquainted with the Bread Act. The magistrate imposed a nominal penalty of 2s. 6d. and costs, and expressed his willingness to grant a case if an appeal against his decision should be deemed necessary.

It is stated that the Queen's University in Dublin is making satisfactory progress. Out of 474 candidates who presented themselves this year, 334 came up to the standard required by the examiners. Since its foundation 795 students have received the degree of bachelor of arts, 635 that of medical doctor, 250 of master in surgery, 129 bachelor of engineering, 38 bachelor of laws, and 9 doctor of laws, irrespective of *ad eundem* and honorary degrees and lesser diplomas in 105 cases.

Dr. Whitmore, in his monthly report, states that fever is on the increase in London, and especially typhus fever. If the winter be a severe one, he anticipates a great mortality from bronchitis, pneumonia, and kindred diseases, owing to the dearness of fuel.

An amnesty meeting, to protest against the continued imprisonment of more than forty "political prisoners," was held on Blackheath on Sunday afternoon, when resolutions were passed, calling upon Mr. Gladstone to advise the extension of the Royal clemency to these men, and pledging those present to oppose any candidate for the Parliamentary representation of Greenwich who will not unequivocally promise to support an immediate and complete amnesty.

The Oxford University Union celebrated its fiftieth anniversary on Wednesday evening in the Corn Exchange. The Lord Chancellor presided, and a large number of distinguished persons were present. Among the speakers were Earl Beauchamp, the Archbishop of Canterbury, Mr. Mowbray, Mr. Cardwell, Mr. Goschen, Archbishop Manning (who was received with "prolonged cheers"), Lord Stanhope, Mr. Gathorne Hardy, the Attorney-General, the Marquis of Salisbury. The proceedings did not terminate till long after midnight.

The route of the procession on Lord Mayor's Day will be as follows:—Starting from Guildhall, it will pass along Gresham-street, Princes-street, Cornhill, Leadenhall-street, Aldgate. At this point the procession will probably pause for the address from the inhabitants of Aldgate to be presented. It will then proceed by way of Fenchurch-street, Gracechurch-street, King William-street, the Poultry, Cheapside, St. Paul's Churchyard, Ludgate-hill, Fleet-street, the Strand, Charing Cross, Whitehall, and Parliament-street to Westminster Hall. The route on returning will be the Thames Embankment, Queen Victoria-street, Queen-street, and King-street, to Guildhall.

The Liverpool Working Men's Association lately sent a letter to Mr. Gladstone, indicating several points with a view to the direct representation of the working classes in Parliament, and calling attention to the large number of frivolous objections made to voters upon the municipal roll. In reply, Mr. Gladstone, through his secretary, points out that he, with several of his colleagues, has heretofore voted for relieving candidates from electoral charges; and that the Government introduced last session, and carried through the House of Commons, a bill for preventing frivolous objections, which was, unfortunately, thrown out by the House of Lords.

Between nine and ten o'clock yesterday morning, while London was enveloped in a thick fog, three platelayers at work upon the Metropolitan Railway between Aldersgate-street and Farringdon-street were knocked down by a passing train, and two of them were killed.

On Monday the Court of Queen's Bench assembled, for the hundred and twenty-fourth time, for the trial of the Tichborne claimant on a charge of perjury. Several witnesses were called, and after their examination Dr. Kenealy intimated that his case was closed, and Mr. Hawkins asked for an adjournment, in order to admit of his producing rebutting testimony. After some discussion between the judges and the counsel, it was ultimately arranged that the court should adjourn until twelve o'clock this day.

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LONDON CONGREGATIONAL UNION.

The FIRST ANNUAL MEETING of the London Congregational Union will be held at the WEIGH HOUSE CHAPEL, on TUESDAY, November 4.

Chairman—The Rev. J. C. Harrison.

The Afternoon Sitting, for the transaction of business, will be held at Three o'Clock, when the Committee will present their Report for the past year; after which the Officers and Committee for the ensuing year will be elected.

Tea will be provided for Ministers and Delegates at Five o'Clock.

The Evening Sitting will commence at half-past Five. A short Paper on "The Increase of the Congregational Churches in London during the last Twenty Years," will be read by the Rev. J. P. Gledstone, of Hornsey. A free Conference on the subject will follow.

Subsequently a Resolution will be submitted to the meeting, proposing that a week shall be set apart at an early date by the London Congregational Churches for united mission effort in their several Districts.

The Galleries of the Chapel will be open to the Public at both Sittings.

JOHN NUNN.
Hon. Secretary.

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The Nonconformist.

WEDNESDAY, OCTOBER 29, 1873.

SUMMARY.

BY two arrivals from the West Coast of Africa we have news of the landing of Sir Garnet Wolseley and his staff at Cape Coast Castle, and a flood of voluminous correspondence. The public at home will from time to time be furnished with full details of the Ashantee expedition. The accounts thus far are not calculated to relieve anxiety on the subject. The general will, in the first place, make overtures of peace to the King of Ashantee on the basis of a withdrawal of the invading army. Apparently he will be anticipated by the Ashantees themselves, who have begun to retire from the Fantee districts, and are said to have been recalled to Coomassie. If they should accept Sir Garnet's terms, this ill-omened war will come to an end to the general satisfaction. If not, the work of the expedition will be very serious, for it is clear there is no reliance to be placed on the co-operation of the native tribes after the interview between the new governor and their chiefs.

The latest Paris news seems to indicate that the intriguing Monarchists are much depressed, though of course reports of a varying nature may be expected up to Friday week, when the National Assembly will reassemble. The hopes of the advent of a Constitutional Monarchy are based not upon any manifesto of the Comte de Chambord, but upon the report of M. Chesnelong's interview with him; the accuracy of which is publicly challenged. Days pass away, but Henry V. still remains silent, and even his reported letter of thanks to that busy deputy is not forthcoming. This is a very curious state of things. Some Legitimist members of the Chamber are alienated because the Comte appears to promise too much through his mouthpiece in the way of constitutional freedom, while Liberal Royalists have become lukewarm because there is no guarantee that these second-hand engagements will be fulfilled. The Monarchists must indeed be strong to bear up against this damaging uncertainty, and they have as a last resource sent M. de Falloux to Frohsdorf, to consult the oracle afresh. They cannot apparently now reckon on a majority in the Assembly; Orleanists like M. Baze fall away from them; and opinion in the provinces is finding expression in strong aversion to a right divine, king and clerical rule. The confidence of the Republicans in a decisive triumph is illustrated by their anxiety to provide for the future. They will, it is thought, if victorious, propose General Chanzy for President should Marshal McMahon retire, and thus M. Thiers would be free to form a new Ministry.

Prince Bismarck is once more Premier of Prussia as well as Chancellor of Germany, and has now entire control of the domestic policy of the kingdom. In a few days he will have at his command a Parliament which will be ready to sustain him with vigour in his conflict with the Vatican. The elections to the new Diet are now proceeding, and there is every indication that a large majority of National Liberals will be returned, and that the Moderate Conservatives will act with them against the representatives of Ultramontanism. In the meantime the Emperor William is receiving addresses of congratulation and thanks in reference to his correspondence with the Pope, which addresses are not confined to Prussia, but are sent from all parts of Germany. The elections to the Austrian Reichsrath have taken place simultaneously, and have resulted in the signal defeat of the Papal and Federal party, having given the Constitutionalists a majority of nearly a hundred, or two-thirds of the entire Chamber.

The Conservatives have won the vacant seat for Hull by a small majority—279 out of some 13,000 electors who went to the ballot. The result seems to have been due to the popularity of Colonel Pease, the Conservative candidate, to the perfection of his organisation, and to the apathy of a large body of electors, 7,000 of whom abstained from voting. If that apathy can be overcome at the general election, as may be the case should an acceptable Liberal programme be produced by the Government, it is probable that the vote of last week at Hull will be reversed. Such is the opinion of Mr. Reed, the defeated candidate, who is ready to stand again for the borough.

Mr. Bright having been severely criticised for condemning an Education Bill proposed by a Cabinet of which he was a member, replies to his accuser in this morning's *Times*. The right hon. gentleman states that he saw the draught of the first bill—which was subsequently withdrawn and a new one brought in—a fortnight before his health broke down, but that for the changes and concessions made during the session of 1870, which alone he has seriously condemned, he was not responsible. It was these changes which made the 25th Clause so offensive, and but for them, says Mr. Bright, "Nonconformists would have been patient while the schools were gradually being brought under the control of school boards." But however that may be, three years' experience would have disposed him to unite "with those who are more concerned for education than for sect, in an attempt to create harmony where now only discord prevails." Of Mr. Bright's individual opinion of the serious blots of the Education Act, there can be no doubt. The only question is how far he can persuade his official colleagues to share his views. The Prime Minister at least thinks differently. Having been asked by a correspondent to support the transfer of the heavy expenses of education in Liverpool from the local rates to the national exchequer, Mr. Gladstone asks if that were done "what compensation is to be made to the 8,000 or 10,000 parishes which have no school boards, but supply from voluntary sources what in Liverpool is supplied by a rate?" The Premier seems to forget that deficiencies in rural parishes are not supplied at all, and that the grants to denominational schools *paid out of the National Exchequer*, were raised from about thirty to fifty per cent., on the fallacious plea of enabling them to compete with board schools. He could hardly gravely maintain that rural schools are now any serious burden—in hundreds of cases no burden at all—to the managers who have absolute control over them, while drawing four-fifths of the money for their maintenance from public grants and school fees.

MR. BRIGHT AT BIRMINGHAM.

THE solidity and extent of Mr. Bright's recovery from the illness which in 1870 suddenly laid him aside from his public duties as a Minister of the Crown, and as a representative of Birmingham in the House of Commons, were exposed on Wednesday last to the severest test. For the first time since that enforced and abrupt, but, happily, temporary, retirement from active participation in the political struggles of the day, Mr. Bright stood up before his constituents to present to them his view of what our neighbours across the Channel would call "the political situation." He did so under circumstances every one of which was calculated to put to the proof the soundness of his restoration. The vast crowd which gathered together to welcome and to hear him; the great number of representative men from all parts of the country who mingled with, and made part of, that imposing assembly; the enthusiasm with which his return to public life was greeted by all classes; the hushed attention with which every sentence he uttered was waited for; the weighty responsibility which the present position of political parties, and his special relation to them, devolved upon him; perhaps above all, his consciousness that the reputation of the Cabinet which he has recently rejoined, and his own reputation as an honest and consistent reformer of forty years' standing, might be irretrievably damaged by the substance or the tone of his address,—would have tried to the utmost the physical and intellectual capacity of any public man, even if he had not just emerged from a lengthened period of physical suffering and enfeeblement. We rejoice, as all our readers will rejoice, in the assurance that Mr. Bright has passed through that fiery ordeal scathless, and that neither in health, in reputation, or in his power to help his countrymen in this crisis, is he any the worse for his exertions on Wednesday last.

Of the speech with which he took captive his audience on that occasion it may suffice to say that Mr. Bright was in all respects himself—a little softened, perhaps, a shade more conciliatory in tone, more charitable to his political opponents, more cautious in his anticipations of the future, but still essentially the John Bright of days gone by. There was the same clear, connected, massive oratory, the same breadth of political view, the same piercing outlook towards the proximate future, the same appreciation of great fundamental principles, the same fitness in the selection of his topics, the same simplicity, terseness, and directness in his mode of dealing with them, the same outspoken frankness in relation to his hearers, and the same persuasiveness of tone and glimmering flashings of humour, which were wont to characterise all the great speeches that have placed his name foremost among the orators of the present day. We do not mean to say that his speech of Wednesday last was by any means his greatest, but it was assuredly worthy of the occasion and of himself—and, perhaps, no higher praise than this could be bestowed upon it.

It would be both out of place and superfluous here to sketch out, even in barest outline, the course of observation taken by the new Chancellor of the Duchy of Lancaster. With great adroitness, which took the form of transparent sincerity, he avoided committing his colleagues to any opinion which he uttered. He professed to give his own personal view of the matters which passed under his notice, leaving it to be inferred that such view would be enforced with all the weight of his influence upon that select Council of which he has again become a member, and which determines in its origin the policy of the United Kingdom. He affected no air of mystery. He had no secrets to reveal, no Cabinet communication to broach. He spoke with all the freedom of the member for Birmingham, commented upon and criticised the measures he reviewed, as well as the reforms which he regarded as waiting to be put into legislative shape, with as little apparent reticence as if he had not resumed the responsibilities of office. On the education question, especially, and on the Ashantee war, he delivered his opinions in words which evidently represented the mature convictions of

his mind. He can hardly be said, even in regard to these topics, to have promised anything; but the value of what he said in reference to them consisted in the fact that his comments were themselves a promise of the kind of influence he intended to exert in that sphere in which such influence is most mighty and telling. Even the advanced section of the Liberal party can hardly fail to be gratified, if not satisfied, with the substance of his remarks, or to derive encouragement from the thought that amongst Her Majesty's advisers there will be one man, at least, competent and willing to urge upon his colleagues the ideas and desires animating the mind of not a few of those who sit below the gangway.

The practical and beneficial effect of the right hon. member's speech upon the general temper, and perhaps we may add, discipline of the Liberal party, can hardly be overrated. He has done more than perhaps any other man could have done to charm away that spirit of discontent which for some time past has been extending more and more widely, and more and more deeply, amongst the supporters of the Gladstone Administration. True, he has made no pledges, but he has exhibited sympathy. He has promised no measures, but he has indicated his judgment and his wish in favour of measures in accordance with the judgment and wish of the most earnest and active adherents to the Liberal cause. Thereby he has soothed away much of that irritation which had been excited by an apparently systematic and contemptuous disregard of their convictions and feelings. If they were mutinously disposed, they were provoked to that disposition by treatment which they could not but look upon as harsh, unjust, and uncalled for. Possibly, they had misinterpreted, to some extent, the line of action which had imperiously overruled the opinions they had fondly cherished. Possibly, something of what they had suffered might be attributed to their own hesitation when a clear decision was of supreme importance. At any rate, the spirit in which they have been dealt with by their friends in high position—friends, moreover, whom they had worked hard and borne much to place in power—made them sore with disappointment, and excited despondency enfeebling to their energies. The health of their political life was lowered, and they could not if they would, and they would not if they could, entertain expectations of the future likely to reanimate them. Mr. Bright has spoken to them as one of themselves, in tones of respect, of sympathy, and even of condolence. His words, simple as they were, have dissipated the gloom which hung over their hearts. They catch sight of hope once more, and, in the light of that hope, they are once more content to wait and work. They know that, practically speaking, their progress towards the realisation of their convictions must be slow. But they are happy in being able to follow in the steps of any competent leader whose fidelity they can trust. For the present, therefore, and until some further manifestation of the policy which they have resented, they will cast in their lot with the Liberal party, and will exert themselves as heretofore to remove all existing obstacles to the onward movement of the Liberal principles.

THE EXPIRING SCHOOL BOARD FOR LONDON.

The first School Board for London will ever be memorable, not only for the work it has accomplished, but also as a striking and, perhaps, decisive experiment in the municipal government of the metropolis. It is true that, before the election of this educational council, the metropolitan district had for certain purposes been already put under the Board of Works. But, besides the fact that this latter body is the head of a federation of local committees, rather than in any true sense a metropolitan parliament, its functions are too materialistic to appeal to the higher sentiments, and are hardly likely to do much to promote that municipal feeling in which London, outside the City, has been hitherto so utterly wanting. On the contrary, the School Board has directly represented the whole of London, and appeals precisely to that sense of the higher needs of organised life which most naturally and most readily begets the feeling of municipal unity. But the School Board needs no such secondary reasons to make its term of office memorable. Three years ago it undertook the charge of what may fairly be described as a gigantic educational chaos. Everyone knew indeed that there was an immense deficiency of school accommodation in London, but its precise amount and the exact localities where it was most deeply felt were utterly unknown. No complete list of efficient schools existed; nor were there any adequate means for ascertaining how far the schools that did exist were adapted by the amount of fees charged, or the religious conditions imposed, to the needs of the population. The forty-nine representatives of the metropolis were ordered, by Act of Parliament, to reduce this chaos as speedily as possible into order. They were immediately to provide accommodation for all those children for whom no places could be found in existing schools; and a permission was given, which in the case of London amounted to something very like a command, to compel careless parents to take advantage of the provision offered. In any ordinary large town this might seem to be a work not very difficult of attainment; though in Liverpool we note that it seems to have been so far neglected that the new election is likely to turn upon the question whether it is worth while doing it at all.* But in a population of three or four millions, stretching over so vast an area, and living under such an enormous variety of circumstances as are to be found in London, the commission of this work to a local council elected by the ratepayers was a very severe test of municipal institutions.

Of the minute exactness with which the necessary inquiries were carried out we gave an account some eighteen months ago; when, as may be remembered, it was thought necessary to provide new schools for upwards of 100,000 children. The progress which has now been made in this work is as follows:—There are 166 schools in actual operation under the board. Of these 40 are in permanent buildings, for the most part replete with the latest improvements in English school organisation. The remaining 106 are in temporary premises hired until new buildings can be substituted. The accommodation thus actually provided amounts to 47,143 places. And how entirely futile are clerical fears of over provision is manifest from the fact that the number of children on the registers is actually greater than the accommodation, namely, 50,243. The average attendance is, of course, considerably below these figures. The children whom the board has gathered in are, notwithstanding all assertions to the contrary, for the most part of the lowest class, entirely unaccustomed hitherto to regular attendance at school. Under these circumstances an average attendance of 32,733, which we believe are the latest figures, may be considered as hopeful and encouraging. When we add that under the operation of the compulsory bye-laws the average attendance of children at all efficient schools has been increased by 58,000, we have said enough to show that other schools besides its own have benefited by the activity of the board. Before touching on the subject of the forthcoming election, we cannot help saying that public gratitude must be dead in London if such work as this fails to receive its due meed of honour. We do not know any public bodies, the members of which have to depend for motive power more exclusively upon public-spirited benevolence than the school boards. But the work in London draws so much more upon the time of members than that of any other unpaid board in the country, that we can only wonder how men, with any other object in life, can be induced to devote themselves to it. Neither *prestige*, nor patronage, nor local dignity, can afford any attraction or offer any reward. Yet some dozen men on the London Board for three years have devoted about twelve hours a week on the average, to the board meetings and committees. Nor is even this all; for in regard to local school management and the operation of the bye-laws, the organisation of the board has put a strain upon its willing members, such as we believe cannot in the future be maintained, and will have to be met in some other way.

We are not in the least surprised that a considerable number of the members decline to offer themselves for re-election. As nearly as can be ascertained, we believe that some fourteen or fifteen have already announced this. And the serious question is how their places are to be filled. No doubt all present members who are willing to serve again will have a very fair chance of being re-elected, unless they have contrived to make themselves peculiarly obnoxious either to the convictions or the prejudices of active ratepayers. But however that may be, we do earnestly hope that no false cry of economy will send to the board any men whose chief consideration will be "how not to do it." It surely cannot be thought that an average rate of seven-tenths of a penny for the three years is an excessive price to pay for the work that has been done. We trust likewise that the supporters of religious equality in the metropolis will be on the alert, and will succeed in proving at least that the current of opinion is moving in their direction. There is much reason to believe that the attempt at religious teaching under legal restriction has proved a miserable failure, of which all truly earnest Christians might fairly be expected to be ashamed. We impute no blame to the teachers, for it is a system that would hamper and vex an apostle. Still, it can hardly be expected that a body of men and women into whose religious antecedents no inquiry has, or under the circumstances can be made, are likely on the whole to discharge efficiently a task which properly belongs to the ardour of voluntary zeal. We hope our friends will see to it that the consistent application of Liberationist principles to the new juvenile religious establishment for children has a larger representation on the board than heretofore. There are zealous Churchmen who have worked well, and whom we should be sorry to see displaced. But, for Nonconformists who have not the courage of their opinions, who talk big generalities, and shrink from the practical test, who denounce State-aided religion for adults and maintain its necessity for children, we should not be inclined to show so much consideration.

Finally, if London is too big to be thrust like a wedge into the incongruous education policy of the Government, there are points on which its board may well exercise a far greater influence than that of Birmingham or Manchester. It has now been proved *ad nauseam*, that the standards and methods of instruction approved by the Privy Council Committee are low, mechanical, and ineffective. But little or no improvement is to be expected from the literary effusions of inspectors, or the foolscap correspondence of the Department. What is wanted is that some spirited school boards should take the thing up, and prove by the practical adoption of better methods that English children do not require seven years to learn reading, writing and arithmetic. The London School Board ought to be able to command the services of men who are able to take the lead in such a course. The expiring board has been far too conservative on this subject. And we should be glad indeed if the constituencies would send up a few more men who could prove that in education, as in other matters, science and common-sense are one; and who would think the elements of political economy more profitable in a national school than the monotonous vociferation of mangled scriptural texts.

REPUBLIC OR MONARCHY.

The world has heard enough of the fanaticism and intolerance of the democracy, for the press is generally at the command of its opponents. Let those who are wont to associate legality, order, and high-mindedness with the upper ranks of society contemplate the humiliating scenes that are being enacted in France. It is the nobility and high officials who are usurping authority to which they have no right, and deliberately proposing to have recourse to violence in proportion as the nation is siding against their schemes. It was not the many-headed multitude but the "chivalry" of France that brutally cast aside M. Thiers, who had borne on his shoulders the burden of national calamity, because he would not consent to become their tool. It is the responsible guardians of law and order who, while professing neutrality in the political struggle now going on, are giving the most boundless licence and facility to the Fusionists, and threatening their opponents with pains and penalties—allowing the former free voice and gagging the latter—and who, doubtful of procuring a majority in the National Assembly, seem to have resolved upon attaining their object by deception, fraud, and violence. This is a very deplorable spectacle—the omen, we fear, of coming disaster to unhappy France.

It is, however, ten days before the Assembly meets again, and during the interval the Royalist schemes may yet be frustrated. The confidence in their success so ostentatiously proclaimed by the Monarchists is beginning to fail them. They have been obliged to abandon the idea of a speedy convocation of the National Assembly and have no substantial reply as yet to make to the demand for authentic information of the Comte de Chambord's concessions. A nation is asked to surrender itself into the hands of a Bourbon prince, not on the faith of solemn guarantees, but on the second-hand reports of conversations given by two obscure envoys, to which their chief is in nowise committed. M. de Chesnelong is openly charged with having greatly exaggerated the promises of the exile at Frohsdorf who could, if he would, make everything perfectly clear by a stroke of the pen. If he does not—and he has not as yet—France may reasonably assume that the prince is ready to profit by representations which

do not bind him, or that he is silent because his Divine right theory shuts his mouth. Of the two the latter is the more creditable position. But the notion of setting up the "Hereditary National, Constitutional Monarchy" on such pretexts and hearsay reports is beginning to assume an almost ludicrous aspect, and presents itself to the nation more and more as the conspiracy of a faction. While Legitimists are getting restive at the possibility of concessions adverse to their principles, moderate Royalists are suspicious of being hoodwinked.

During the past week the Monarchists have been terribly disappointed, and have apparently greatly lost ground. Their majority has all along been dependent upon the votes of the Left Centre. That section of politicians—the moderate Whigs of France—has met in great force during the past week, and repudiated in distinct terms any sympathy with the Restoration, which "would be the cause of new revolutions in France." The moderate Liberals having even refused to receive formally the scheme of the Monarchists, have provoked from the exasperated Duc d'Audiffret Pasquier, whose zeal seems to have been surpassed by his credulity, the rash declaration that if the Left Centre would not support a Restoration, they would be left to fight their battle alone with the Reds. And this reckless declaration—which means that the country is to be ruined out of sheer spite—is made by a Conservative leader, and by a nobleman whose professed aim in advocating a Monarchy is to support the cause of order! The moral effect of this declaration has been great, and it has braced up wavering Liberals, who see that they have to do with a set of political gamesters. No reliance is probably to be placed upon the figures put forward on either side. But when the Monarchists change their attitude of audacious assertion for one of nervous apprehension, their cause must be in a bad way. It is at least certain that the coalition which last May overthrew M. Thiers does not exist intact. Not a few Liberals of mark who, being then hopeful of a constitutional throne were induced to join the Fusionists, have repented of their acts, and the Bonapartists, who are said to command some twenty-five votes, have proclaimed their hostility to a Divine right Monarchy.

M. Thiers, moreover, a consummate tactician as well as a great orator, is in Paris, directing the opposition to the Restoration. While the Monarchists lack any solid foundation for their schemes, the ex-President is meditating a flank movement. It might be perilous even now to raise the direct issue of Monarchy or Republic, but a demand that the dozen vacancies in the National Assembly should be filled up before the main question was discussed, would commend itself to wavering members as a proposal obviously just, or calculated to tide over a dangerous crisis. By resisting it the Government would put itself in the wrong before the whole country; by accepting it, they would ensure a majority against the Monarchists. The eloquent and sarcastic tongue of M. Thiers would do the rest. What a theme for his pungent wit and withering scorn would be the audacious proposal to hand over France bound hand-and-foot to a prince who, in the plenitude of his assumptions, refuses all pledges, whose attitude towards his country is that of a secular Pope, and whose ambiguous messages are conveyed through two obscure deputies instead of being addressed direct to the nation.

Bribery and corruption have ere this purchased power in France. But the most lavish use of such means could, as far as appears, secure nothing more than a bare majority for the monarchy; and apparently the Comte de Chambord is not the man to grasp at honours thus placed within his reach. He is not equal to the responsibilities of a throne around which there would be perpetual conflict. A prince whose ambition is feeble and conscience not dead is the worst of royal candidates for an unscrupulous faction to succeed with. The French people, however prone to surrender themselves to personal Government, could not be aroused to enthusiasm on behalf of a prince who is only a tradition of the hateful past. It is a remarkable and hopeful phenomenon that the peasantry infinitely prefer an untried Republic to a Monarchy which recalls all that is repulsive in clerical and landlord despotism. It was the peasants who were mainly instrumental in returning Republicans at the recent elections, and we are told that not more than one department would now elect the friends of Henry V. "Although," says one correspondent, "the peasantry usually look at political affairs with a dull unconcern, and although they were wont to let themselves be driven like a flock of sheep by the prefects, the fear of having a Bourbon King put over them has roused them into a state of intense excitement. Their fears are said to have been first aroused by those very pilgrimages which the clerical party encouraged in the hope of awakening a devotion to the old Monarchy which leagued itself to the Church. In those outbursts of spectacular piety they saw the herald of clerical rule, and on the peasant mind is branded, as if with red-hot iron, the conviction that the rule of the priests means the rule of the old nobles." In short the peasantry, who were the mainstay of the Empire, are the most deadly foes of a Bourbon restoration.

The Monarchists will have the great advantage in the coming struggle of being able to present a united front. Their opponents, even if they are in a majority, consist of a heterogeneous body, ranging from Conservatives of the Casimir Perier stamp to Radicals of the Extreme Left, who have nothing in common but a desire to establish the Republic. To keep these discordant elements in combination will tax all the diplomacy of M. Thiers and M. Gambetta. Threatening demonstrations and a tendency to riot will weaken the moral influence of the party. Hitherto they have preserved the requisite discipline. But popular excitement is on the increase and will grow in intensity as the crisis approaches. The arbitrary suppression of newspapers adverse to the Monarchy, and still more the dismissal of the Municipal Council of Lyons by the Government, are great incitements to an outbreak which, if it should occur, would irretrievably damage the cause of the French Republicans and enable the reactionaries to carry their object with a high hand.

AT BIRMINGHAM LAST WEDNESDAY.

What a sea of faces it is upon which one looks down from the coign of vantage where, after a fearful crush, I find myself on this memorable evening at Bingley Hall! It is probably the largest collection of human beings that has ever been gathered together in one building just to hear an address. The crowd is wonderfully peaceful, but every now and then a surge passes through it in a manner that suggests inevitable danger to life and limb. As we look a little longer, however, we begin to catch its spirit, and to feel that no one present will voluntarily cause any disorder. It is pervaded by a powerful self-command, and it will obtain the object for which it has gathered together. I should pity anyone who might attempt to create the smallest disturbance. He would be crushed by the enormous force of the multitude, as a wreck is crushed in a storm.

There are people here from all parts of the kingdom, and many in a representative capacity. I recognise about a dozen M.P.'s, including Mr. Reed, who only landed in England from the United States a few days ago, Mr. E. M. Richards, Mr. James Howard, Mr. Childers, Mr. Watkin Williams, Mr. J. J. Colman, Sir Thomas Bazley, Mr. George Dixon, Mr. Samuelson, and Mr. McLaren. These occupy the front seats of the platform, but, excepting Mr. Dixon, their appearance is not greeted with any particular notice. Many of them may be great men elsewhere and on other occasions, but to-night they must be content to be overlooked. And, overlooked they are.

But this is not the case with everyone. I have mentioned Mr. Dixon's reception, which was remarkably cordial, and a round of cheers greeted Mr. Dale, Mr. J. S. Wright, and particularly Mr. Chamberlain, who is evidently the greatest favourite of the Birmingham people. But what were these cheers compared with the shouts with which Mr. Bright himself was received? It was a peculiar run of cheers, such as, I think, I have never listened to before. There was deep affection in them as well as welcome. How I recognised this I do not know, but it was almost impossible not to do so, especially when one saw the tears running down some very manly faces, the owners of which could not cheer because of a very painful choking sensation.

Mr. J. S. Wright, who had just done such good service at the Baptist Union meetings, proposed, in brief but emphatic words, the resolution of the evening, which, in the name of his constituents, and on behalf of the country, offered to Mr. Bright heartfelt congratulations on his return to health, and expressed rejoicing in his ability to resume the labours of statesmanship, and that his entrance into the Ministry was regarded as a popular pledge of a definitely Liberal policy in the future, and as a means of reviving the enthusiasm of the Liberal party, especially of that section of it which has been alienated by recent legislation. Mr. Chamberlain seconded the resolution in a speech of unmistakeable openness and thoroughness. Then Mr. Bright rose, and with him rose the audience. The sound was as the rush of a mighty wind, and the first cheer burst like a clap of thunder upon the ear. Deep and rhythmic came the peals—peal after peal—and then a silence such as could be felt, so intense was it. I think that almost every one of the eighteen or twenty thousand persons who were present must have held his breath for a minute and until the first tones of Mr. Bright's voice were heard.

If there was any anxiety concerning Mr. Bright's capability of addressing such an audience, that anxiety was dispelled in the first sentence of his speech. Without any effort, with not the smallest exertion, the voice was heard in the remotest corner of the building. It was just the same, in all its tones and cadences, that it ever was, and I could see no difference in Mr. Bright himself, who looked the picture of robust health. But every now and then he passed his right hand across his forehead, in a manner suggestive of pain, and certainly creative of sympathy.

If the voice was as of old, so also was the art of the orator. There was a touching and dignified allusion to his illness, and to his obligation to his constituents, and then Mr. Bright addressed himself at once to the subjects upon which the greatest anxiety was felt. He began by vindicating the five years' work of the present Administration, placing in the front of it, the Established Church question. This vindication was remarkable for the sentence with which it opened—

Standing here, after these five years, it is impossible that one should not look back a little to what has happened, not with the view of giving a catalogue of the measures that have been passed, or with the view of entering into enthusiastic laudation of the Administration which has existed, but because it is worth our while to observe *what are the great principles* that during the last five years have been adopted and fixed irrevocably in the policy and legislation of England by the consent of Parliament, and by the knowledge and assent of the country. (Cheers.) I say that these five years are memorable years—(hear)—that the Administration will live, and that its measures will bear comparison with those of any Government which has ever preceded it.

Then came the reference to the Established Church—

A few years ago it was thought an impossible thing to remove an Established Church—(a laugh)—and yet an Established Church—I speak of the political institution only—an Established Church has been removed, while the Church remains. And what does that mean? It means that the property of that political institution has been, to a large extent, appropriated by the State; it means that a number of bishops have been removed from the House of Lords, and we have lived to be convinced, such of us as were not convinced before, that a Church may exist and religion may prosper without the support of the State. At this moment we see in Ireland a Protestant Episcopal Church in perfectly good health, and endeavouring honestly to free itself from certain errors and things superstitious, which it fancied it had been rid of threehundred years ago. (Hear, hear.)

I should say that the men who listened to these words were anti-State Churchmen to a man; for not a sound of opposition made its way through the cheers with which they were received. Next, the principle established by the Land Act was referred to, and next, the principle established by the Army Purchase Act. Here, again, Mr. Bright made application of the principle to ecclesiastical affairs,—

Another great principle has been established—that office, authority, dignity, in a great service of the State which spends ten or eleven millions a-year, shall not henceforth be bought by the rich to the exclusion of those that are less rich, or are poor, and promotion in the army is no longer to be obtained upon the old, and I will say the corrupt, terms. The corruption market is closed for ever in that department of the public service. Unfortunately, there is still a purchase of office of the highest character in another branch—that of the Church established. I was glad to see, a few days ago, that a bishop, very active in my county, condemned this, and I think described it as a scandalous thing. I say that it is odious in any branch, but it is specially scandalous within the organisation of a Christian Church. I sometimes ask myself what would be said if it were proposed to be introduced into the Wesleyan body, or among the Independents or Baptists, or the Presbyterians in Scotland, or even in the Catholic Church in Ireland. It exists only in the Established Church in England, and I trust the time will come when the members of that Church will regard it in the light that it is regarded, I believe, by persons outside and unconnected with that Church.

Next came the ballot, and lastly the education question. As soon as the word education fell from Mr. Bright's lips, an expression of relief burst from the audience, and every ear was strained, though unnecessarily, so as not to lose a word of what was about to be said. This is what was said, and how it was received:—

Well, then, there is only one thing further that I would mention, and that is the one that has been referred to in terms of great severity by my friend Mr. Chamberlain, who seconded the resolution. The State, that is the country acting through Parliament and the Crown, has admitted its responsibility for the education of the people by public grants, by public rates, and by the partial application of the power of compulsion. (Cheers.) The education of the children of the country is henceforward to be provided for by the State. That is a great principle, which has never been adopted in

this country before. Now, I ask you to look at the various points I have mentioned; examine, if you can, their importance and their grandeur, and then you will see what is the description of great work that has been accomplished by one Parliament, under the advice and under the direction of one Administration. (Cheers.) But I must dwell for a moment or two upon the last question to which I have referred. I was not in Parliament when the Education Bill passed. It was not at any time, so far as I remember, submitted to the Cabinet whilst I was in the practice of meeting with my colleagues. I was a member of the Administration, but I was withdrawn from it by illness so severe that during months of that session of 1870 I knew nothing of what was taking place within the walls of Parliament. I could read no debate and no speech myself, and I was too prostrate for it to be safe for any of my family to read it to me. I give this explanation, not for the sake of saying that somebody else did it and I did not, but because it has been said, and in a very important newspaper, that I was one of those who were concerned in that measure, and had given my assent to it. I think the original fault in the whole of that bill was in submitting to Parliament a great measure on a great subject which had not been sufficiently discussed in public, and about which the public mind had neither been fixed nor enlightened; and I am obliged to say that, judging from what I have heard since, it appears to me that almost everybody concerned in it was a little in the dark, and that the measure as it came out from Parliament, and as it has been worked, has somewhat disappointed nearly everybody that was concerned in it. Now I will tell you my opinion of the bill in as few words as I can, because I want you to understand that I am not speaking here at all in the capacity of a member of the Administration, but as one of the representatives of the electors of Birmingham. (Cheers.) I hope I shall say nothing and do nothing which is inconsistent with either character. The Education Bill was supposed to be needed because the system that up to 1870 had existed was held to be insufficient and bad; and the fault of the bill, in my mind, is that it has extended and confirmed the system which it ought in point of fact to have superseded. (Loud and continued cheering.) It was a bill—I speak of it as it passed, and combined with the changes brought about by the Minutes of the Privy Council which came into force with it—it was a bill to encourage denominational education, and where that was impossible to establish board schools. (Cries of "Shame.") It ought, in my opinion, to have been a bill to establish board schools, and to offer inducements to those who were connected with denominational schools to bring them under the control of the Privy Council. (Loud cheers.) The fact is, and it is notorious, that the denominational system in this country must of necessity in the main be an Established Church system, because from the parochial organisation of the Church—although it does not include within its pale more than one-half of the church-going people of the nation—yet by its parochial organisation and its unity in that matter, it can, of course, place schools in every parish where the divided and many-sected Nonconformists are unable to do it; and the result, as we have seen, is that the Nonconformists are aggrieved, and justly aggrieved. (Cheers.) I suppose there are probably thousands of parishes in which there will scarcely be any schools except Church schools to which the children of Nonconformists can go—(cries of "Shame")—and they must either in those schools receive the religious education which is given, or shun or be withdrawn from religious education altogether. A great deal has been said about a certain clause of that bill. (Cheers and laughter.) It is a clause which collects rates from all ratepayers—I speak now especially of Nonconformist ratepayers—and applies those rates partly in the support of Catholic schools, and very much more in the support of Church of England schools, over which the ratepayers have no kind of control whatever. (Cries of "Shame.") That, I think, is an evil principle, and one that should not be continued. (Loud cheers.) But I am bound to say that I do not think the clause, as left in the bill, was supposed capable of exciting the disapprobation which has arisen on account of it. For myself, I have not publicly in any public meeting discussed the subject since it has come before the nation; but I will say what I think with regard to the question of education through the sects. I believe that it is not possible ever to make it truly national or truly good. (Cheers.) The fact is, and I think we all feel it, that the public do not take a great interest in denominational schools. The Church cares nothing for Dissent; and with regard to this question, Dissent cares just as little for the Church. (Cheers and laughter.) The people regard their schools as church schools and chapel schools; they do not regard them as public and national schools, and as supporting a great system, in which the whole people unite for a great and national object. Then, again, with regard to the school boards. I do not know that the Government of that day were responsible for the mode of electing school boards. It was not certainly in the original memorandum of the bill which I was permitted to see; but the mode of election appears to me about the worst for purposes of general and national education that could possibly have been devised. When a contest comes for a school board, the real question of education seems hardly ever thought of; it is a squabble between Church and Chapel and Secularist, and I do not know how many besides. (Cheers and laughter.) When the school board meets, there are the priest, the parson, and the minister, and the partisans, but there is no free breeze of public opinion passing through them. It is rather an unwholesome atmosphere of what I would call sectarian exclusiveness, and sometimes of bigotry, in which nothing can thrive. (Cheers.) Now with regard to one or two points which have been much discussed, particularly that point of the 25th Clause. (Cheers.) Whatever is said about it in the country, I believe that there are many worthy and honourable men on the opposite side of the House to that on which I sit who would be very glad to have some arrangement come to with regard to that clause; because, so long as this remains a matter of dispute, it is obvious that whatever good can be got out of what I call an insufficient measure, and therefore one not calculated to yield much good, will be checked. It is desirable for every party that something more like harmony should be introduced into the public action in the great education question. And therefore, expressing only my own opinion, I say that I believe there is a mode, and a simple and a just mode, by which everything may be done, doing harm to nobody, that is now proposed to be done under the 25th Clause, and it is the repeal of the clause. (Loud cheers.) But with regard to the great question which lies behind it, whether we are on the right track of a good sound education for our children, under the denominational system or not, that must be left to further proof; for I admit that multitudes differ with me and you; but I cannot but believe that further experience and something like failure will before long force upon Parliament and the country a general reconsideration of the question.

When the last sentence was spoken every one, I fancy felt, that the speaker was in his right place in the Cabinet, and every one turned round to congratulate his neighbour upon what he had heard.

The Ashantee question was only touched upon, but touched upon sufficiently, and then came the Alabama treaty:—

But, as to America, they talk of this treaty of 1872 as if it were a great humiliation to England. No! The humiliation was not in 1872; it took place between the years 1864 and 1865. Many of you met me in the Town Hall during the period that elapsed between the years I have mentioned, and we discussed the American question. If the Government of this country had treated the United States with what I termed a generous neutrality, if the rich people in this country had not in the main sided with the insurrectionary planters of the South, if the writers attached to many of our most important newspapers had dealt fairly with their kinsmen on the other side of the Atlantic, there would have been no dispute between the United Kingdom and the United States. But a dispute arose; and what was it the duty of the Government to do? To let it rankle and fester until it grew into something that was grievous to both nations, and to the world? No. They took office when the question was manageable. They trod in the steps of a member of the previous Government, the present Lord Derby, who had been Foreign Secretary; for it was Lord Derby, and I say it to his honour, who first of all admitted the propriety of arbitration between the United States and England. (Cheers.) Any one may say that the terms were not settled, and that this Government conceded too much. Well, I venture to say this—that twenty or fifty years hence, when the pen of history narrates what has been done with regard to this question, it will say that treaty, and that arbitration, and the conduct of Earl Granville and Mr. Gladstone and their colleagues, added a nobler chapter to the History of England than if they had filled it with the records of bloody battles. (Loud cheers.)

The attack on the Tory party which followed these and other detailed reference to the county franchise, the budget, and the relief of taxation, were, I need scarcely say, delivered in Mr. Bright's best style, with his best strength, his best eloquence, and his best humour. What a capital bit that was on the Sunflower Company:—

But still, if we ask for the policy of the Opposition, all is impenetrably dark, and all we know is that nothing can be known. (Laughter.) I beg pardon, though; I am wrong in that. We know that according to the Opposition all the past of the past five years, and if you like all the past forty years, are evil; but as to the future, you will see it when it comes. (Laughter.) Now, let me tell you this—that that great statesmanship which consists in silence and secresy is not original—it is a mere copy. Thirty or forty years ago—I recollect the time very well—there was a great fever and mania of speculation, and everybody went into everything—they generally came out with nothing. (Laughter.) I recollect quite well the advertisement of a Great Sunflower Company—(laughter)—and if anybody had proposed so unsubstantial a speculation as the equinoctial line, people would have taken shares in that. (Laughter.) Now at that time there was a very ingenious fellow; if I could remember his name I would immortalise him. He was a very ingenious fellow, and he put out a prospectus. He was what they call the "promoter" of a great company, which was to have great capital, and a great number of shares, and great profits. All this was to work a great invention—everything was great about it, but what it was was a great secret; indeed, it was so profound a secret that until all the money was paid in nobody was to know what it was. (Laughter.) Now that is the Conservative policy at this moment. (Laughter.) They have a policy which they offer for the coming election, but it is a profound secret. When you have all given your votes and returned a Conservative majority, perhaps they will tell you what it is. (Laughter and cheers.)

The reference to the commercial treaty with France fell, I think, rather flat, but it was the only part of the speech that seemed to be dull. The end was grand,—

Those men are in error who tell you that nothing has been done, and that all remains to be done; those men are not less in error who tell you that what has been done is evil, and that it is evil to do any more. What you should do is to act upon the principles and the rule of past years, speedily advancing in favour of questions which the public have thoroughly discussed, which it thoroughly comprehends, and which Parliament can honestly and conscientiously put into law. (Cheers.) For my part, looking back over these forty years, I feel some little sense of content. But it does not in the least degree lessen—on the contrary, it rather adds to and strengthens my hope for the future. (Cheers.) The history of the last forty years of this country, judged fairly—I speak of its legislation—is mainly a history of the conquests of freedom. It will be a grand volume that tells the story, and your name and mine, if I mistake not, will be found in some of its pages. For me, the final chapter is now writing. It may be already written—(cries of "No, no")—but for you, this great constituency, you have a perpetual youth and a perpetual future. I pray heaven that in the years to come, and when my voice is hushed, you may be granted strength, and moderation, and wisdom to influence the councils of your country by righteous means, for none other than noble and righteous ends.

These are the last words—and what an enthusiasm they created—part of it from feeling, part from a sense of thorough satisfaction with what had been said!

It is not every one who, on such an occasion, could successfully follow Mr. Bright, but Mr. Dale did, speaking vigorously and to the point, and keeping the audience thoroughly together. Then the meeting separated, each man, I imagine, conscious that that night he had taken part in history.

THE REV. DR. PARKER ON AMERICA.

On Sunday the services of the City Temple were resumed, after a suspension of three months, at the Cannon-street Hotel in the morning, and at Exeter Hall in the evening. At the latter place Dr. Parker, who has recently returned from a visit to the United States, commenced his discourse by placing before a very crowded congregation his views and feelings with regard to the position and prospects of that country, and the question of increased union between Christians of different religious denominations in England. Having announced as his text the 8th verse of the 121st Psalm, "The Lord shall preserve thy going out and thy coming in," the reverend gentleman said: My visit to America undoubtedly forms one of the brightest recollections of my life, so much so that I fear some of you may accuse me of exaggeration in describing its occupations and pleasures. From beginning to end it seemed to be a succession of enjoyments—one rivalling the other in completeness and intensity. America is more than a continent; in territory, in resources, in possibilities, it is little short of being a world. At present the merest edge is about all that has been touched; yet the future of America seems to be so near that it is quite excusable to speak of it as a reality and a fact. It is not very agreeable to my patriotic impulses to say—and yet I must say it—that America is, in my opinion, on the point of laying its hand on the supremacy of the world. England has a magnificent history, but America has a still more magnificent future. I am not sanguine as to the future of our own dear country. We are far from being in a satisfactory state within our own borders. Wholesome disciplinary laws of a social kind seem to have been relaxed, and an eternal wrangle appears to have set in. In England there is, from a territorial point of view, so little room to wrangle in, that when disorder is developed it frets everybody, and makes the national machine go very uneasily and unprofitably. In America, on the contrary, the spaces are so vast, and the resources so unlimited, that the bursting of a social volcano is comparatively unfelt beyond the district in which it occurred. I have no hesitation in saying that it is only necessary to see America to have the most obstinate prejudices entirely removed. I did not go to the United States with any strong prejudice either one way or the other; but I met not a few gentlemen, who took their insular and traditional theories over the Atlantic, who have since expressed their delight with almost everything they saw under American skies. And yet, so far as I am aware, every man amongst them would say with his whole heart, as I do now, "God save the Queen," and let our country grow younger as the years roll on. Most of you are aware that I went to the United States as a delegate appointed by the Evangelical Alliance, and it is in that capacity that I wish to give some account of my stewardship this evening. First of all, I must hasten to say that the hospitality with which we were received was simply boundless and inexpressible. It seemed to me, and to all the ministers with whom I came in contact, to be quite a new comment upon the Biblical exhortation, "Be careful to entertain strangers." Everything that love could suggest, and that money could provide, was placed at our service with most minute and delicate care. Talk of money, indeed!—you must go to America for a new definition of that word. We, careful English people, ask the price of things; we talk about making both ends meet; and we are very scrupulous about cutting our coat according to our cloth; all which thrifty talk is very much like an unknown tongue in the United States of America. Sums which are here reckoned as of consequence are regarded there as comparative trifles; Christian ministers, of good ability, are, in not a few cases, paid as handsomely as great officers of State are paid in this country; and men who in England are but moderate shopkeepers are in America prosperous landowners and merchants. "Then let us be off to America at once," some of you will say; whereupon I am constrained to reply, Wait a while. Who are you? What can you do? Are you willing to work hard and to suffer for a time, if need be? You must understand that it is the hand of the diligent that maketh rich; and that in every country the way of laziness is the straight road to poverty and contempt. I am wishful to be very clear upon this point, lest anyone should run away with the foolish notion that America is the paradise of slothful and incompetent persons. Many of our ministers I should strongly advise to settle in the States; but even there, quite as strongly as elsewhere, the law of incompetency applies. A poor preacher is not turned into a good one merely by a sea voyage. If a man can do tolerably well here, the chances are that he will do much better there; but if nobody cares to hear him in England, it is very possible that nobody will care to hear him in America. I hold that the

American preachers, as a body, are in many respects abler, number for number, than their brethren in England; they are certainly more doctrinal, more polemical, and more dogmatic in their ministry; though I am told they are less emotional and sympathetic. I was delighted with what I saw of the American ministers, particularly with their union, simplicity, and genuine heartiness. I was much struck with the religiousness of the American people. This was wonderfully shown in the earnestness with which they followed all the proceedings of the Evangelical Alliance. Never for one hour, during the whole ten days, did the attendance flag. Four places of assembly were kept open, and each one appeared to be fuller than the other, and fuller, too, of strong, learned, able men, sworn to be loyal to the Cross and true to the Faith of the Son of God. I do not believe that the same popular enthusiasm could have been maintained in London for so long a time; at any rate, I never saw anything like it under similar circumstances in England. The people seemed to give themselves up to the occasion with all joyfulness, and to increase rather than diminish in the enthusiasm and intensity of their interest. Incalculable good has been done by the meeting. Men separated from each other by the widest ecclesiastical distances have looked each other in the face, have bowed in common prayer at the same altar, and extended to each other the right hand of Christian recognition and fellowship. From that advanced line of brotherhood there must be no retreat. The good vow has been spoken, and must never be recalled. For my own part my decision is taken, a decision to seek out lines of sympathy and union rather than to magnify points of antagonism and alienation. When our new church, the City Temple, is ready for occupation, I trust we shall secure the services of eminent ministers of the English Episcopal Church. With what joy would we hail the appearance of the Dean of Westminster in our pulpit, or Dr. Vaughan of the Temple, or the Dean of Canterbury, or any men of the same character and standing! And what would be the special ground of our joy? The thought that at last a great barrier had been broken down, and that brethren long separated had found one another in their Father's house. I cannot but hope and believe that in less than seven years I shall preach in Westminster Abbey or in St. Paul's Cathedral. And what would I preach in those churches of immortal renown? Nothing but salvation by faith in the blood of Jesus Christ, God the Son. Opportunities of preaching we can have in abundance so long as there is a hill to stand upon, or a soul to be saved; but we want to break down a wall of separation, and to show that the love of Christ is mightier than all the statutes and restraints of men. The day of such union will surely come! As to American feeling respecting our own country there can hardly be two opinions. The result of my inquiry and observation is that England has a warm place in the affections of America. Shortly before leaving New York I had the pleasure of preaching to four thousand people, including bishops, soldiers, merchants, and citizens of every degree; and in the course of the service I took occasion to refer to Her Most Gracious Majesty the Queen, and instantaneously the whole congregation greeted the mention of her name with most cordial applause. I trust this feeling of international confidence and honour will grow, and that all the English-speaking nations on the face of the earth will enter into an unwritten, but inviolable, compact to keep the peace of the world, and to guard truth and righteousness from every hostile arm that may be raised against them. I wish all Englishmen could see America for themselves. No description in words can convey an adequate idea of the vastness of its extent, the riches of its soil, or the genuine kindness of its family life. Specially do I wish that our English nobility and our English legislators could see the States. Their fears would be dissolved, and their talk about Americanising our institutions would be superseded by a higher style of political criticism. As nations we must know each other better; for mutual knowledge will secure mutual appreciation and mutual honour.

A Sleepy Council.—Some interesting particulars of the inner life of the Birmingham Council meetings have been given by one of the candidates in the contest in the Edgbaston ward. This gentleman, it seems, was charged with going to sleep during the proceedings, upon which he retorted that this was a common custom. "Bless your hearts," the orator said, "they go to sleep fast enough. I have seen three aldermen fast asleep altogether. (Laughter.) There is one of the oldest aldermen brings his newspapers, sets his back against the wall, and after seeing a little bit of the news, goes to sleep all the afternoon; and when the council work is done, he is done, and off he goes." He repeated that he did not deny his tendency to slumber, but he explained that some of the speeches were enough to make a saint go to sleep. As to one of his chief accusers, the speaker asserted that he had discovered him in that state many times; and when this person woke up he "had a habit of going into the ante-room with some of the rest, and putting a dirty pipe in his mouth; which might," the orator continued in language more forcible than polite, "account for the number of dirty words that came out of it."

Royal Heather Tweeds, 6s. 9d. the Dress.—A pretty useful autumn Dress fabric. Patterns sent, post free, to all parts of the world.—S. Amery, 7, High-street, Clapham, London, S.W.

Literature.

*A STORY OF LAST CENTURY.**

This story is one of a class which is apt to limit its circle in proportion as it is really good. It is a restoration in some degree after the manner of Thackeray. Miss Tytler is a close student of history, and can make a period she deals with express and justify itself, so far as it is capable of justification, by means of living characters. But she is apt to deal, so far as popularity is concerned, far too much and too stiffly with her materials, as though fiction had a much narrower licence than is really allotted to her. Hence we find Miss Tytler least palatable and interesting when she is most instructive, that is, most inclined to transmit to us the results of her wide reading, which has lain, for the most part in very out-of-the-way corners, among diaries and letters and memoirs, that have long passed far enough out of the common ken. What novelist of our time would have been so conscientious and tremblingly alive to the possibility of detection in historical inconsequence as to insert a note pointing out the fact that Mrs. Siddons did not act in a certain play at a certain date, as the author makes her do in the story? This is a refinement at which Thackeray would have smiled. If Miss Tytler had but implicitly trusted her power to paint her characters more and her memory a little less, this novel would have been masterly; and as it is, it is sufficiently remarkable to be singled out from the mass, and specially characterised.

"Lady Bell" has a good deal in common with earlier efforts of the same class; but in some points there is a difference and an advance. In "The Huguenot Family in the English "Village," we had a fair picture of Methodist life in a high-flowering time of its history, shown in contact with the contrasted yet high social and religious ideal of the Huguenot immigrants; and all this only bringing out with greater vividness, the frivolous sensuality and recklessness of the Rolles at the Castle and of society generally. Then in "Citoyenne Jacque-"line," we had the fever and froth of the Revolution used as a background to bring out strongly the enduring and beautiful qualities in obscure characters reluctantly drawn for a moment into its current; and the skill with which the author maintained a kind of pure idyllic interest, while describing the prisons and the society of Paris at the time, was very noticeable. But in both these works there was a straining after a certain kind of simplicity which frequently resulted in weakness—as when Jacqueline throws herself upon Michael, an act scarcely credible in one brought up as she had been. But in "Lady Bell," the little heroine acts throughout very naturally. She is fresh, piquant, with a dash of romance, yet she assorts well with the kind of life among which she moves for the most part. Married, against her own consent, or rather with passive acquiescence, to a dogged, sensual, elderly Squire Trevor, her desire to escape from her uncle's poverty-stricken miserable St. Bevis's might be found a sufficient justification. Then, when she makes acquaintance with the Sundons, and through her desire to save Mr. Sundon from humiliation, acts in such a way as to bring her under the displeasure of her husband, she only conducts herself in a manner that is quite consistent with the youthful enthusiasm and simplicity which in her case were but slightly held in check by the requirements of society. Yet she does nothing, and finds herself in no position in which we do not sympathise with her. After running from her husband's house, serving with Mrs. Siddons, and acting as maid to the clownish but softhearted Miss Kingscote, and later, when her husband is dead, we follow approvingly the considerations that led her secretly to marry Harry Fane. In midst of all the filth, the debauchery, of which we have very suggestive hints in "The Water-party" and elsewhere, Lady Bell only touches the border of it—at once retreating unconsciously, like a child, so that we never lose faith in her. Even when Harry Fane comes back, we think him hasty and stupid, and with too little power of bringing his feelings directly to his tongue-end, and do not blame Lady Bell in anything, save, perhaps, in that unwarrantable dancing of the bolero. Miss Tytler gives us admirable and piquant glimpses of characters of whom we all know as much as to make us admire her truthful and suggestive portraitures. Sir Joshua Reynolds is admirably presented to us; of Mrs. Thrale, we have but a glimpse, yet a very suggestive one; but the sketch of Mrs. Siddons is everyway masterly. The shrewd, managing woman, with high imagination held down to do stiff battle on the level of daily needs, linked to an affected, common-place husband, who could neither rise up to her height of mind, nor keep from exposing his inferiority, is shown to us by a true artist; and those who have once made her acquaintance in these pages will not readily forget her. This is a clever glimpse:—

"From the theatre Lady Bell was wont to return home with Mrs. Siddons; and, while she was still in an ecstasy, to witness what was a great trial to the preservation of an illusion than any proximity to spangles and lacquer could have proved. The great actress refreshed herself after her exertions, by eating a hearty supper of beefsteak-pie and porter, which she enlivened with some rather heavy, if feminine enough, humour; for the tragic muse had a tendency to be ponderous—even grandiose, even in her womanly fun.

"Mr. Siddons criticised the performance, to which he could only hold the candle, and cumbered with small directions for her next part, the wife whose gifts he believed he could measure in proportion as he could reckon their commercial value.

"It is saying something for young Lady Bell that she came triumphantly through the ordeal. Youth is irreverent and 'quality' is supercilious, yet Lady Bell was able to reverse the proverb of the hero and his valet. She was so much of the heroine herself in playing the waiting-maid, that she still saw a heroine in her mistress.

"Lady Bell was selling her birthright, and considering it well sold in beholding the vocation of a woman of genius.

"But the woman of genius, herself a compound of glorious imagination and shrewd calculation, of truth of heart and some worldlymindedness, was not sure of her share of the bargain."

This of Sir Joshua Reynolds and Mrs. Thrale may also be quoted for the clear precision of its style:—

"As Sir Joshua was about to name the original, the real lady ran unushered, in her hat and cloak, into the room. The newcomer had not a moment to stay to be introduced to Lady Bell Trevor and Captain Fane. She was in haste to tell Sir Joshua that she had just come down from the Burgh, where she had left her master at his place of business, but nearly as ailing as the doctor (good lack, what a load she had on her head and shoulders!). She wished to know whether Sir Joshua had done the retouching which he had taken it into his head to throw away on a barndoor face beyond improvement. Give her joy on the audacity of complimenting herself; but she did not mean to compliment, not that she was not well enough pleased with her own, she would never deny it. She would like the picture packed and sent out without loss of time. Queeney and the rest of the young fry might care to look at it one day, when it was all that was left of their mother. Good day to him and to all.

"'You are in luck, Lady Bell,' announced Sir Joshua, returning, briskly rubbing his hands, from seeing the lady to her coach, 'if you have not had a previous opportunity of meeting my friend. That is Mrs. Thrale, the wife of the great brewer, who is himself an exceedingly liberal gentleman and well-read scholar; but his wife excels him in the classics.'

"'She was one of the west country Lynches,' said Lady Bell, showing her acquaintance with the lady's antecedents.

"'It is she who has made a home for the great Doctor at that pattern of country houses, Streatham,' continued Sir Joshua. 'She has preserved an invaluable life, madam, years longer to the country, by taking Dr. Johnson's health under her care, as she has often told us, and by nursing him out of some of his worst attacks and most injurious habits. Would to God her efforts could continue successful, both with him and Mr. Thrale, who is, I fear, in a bad way, and on the brink of an appoplexy.'

"'She deserves all honour,' said Lady Bell warmly.

"'The more so that her cares seem to sit lightly on her.' Captain Fane could not resist the sly hit.

"Lady Bell flashed a little reproach upon him from her eyes, which looked as if she were condescending to take his manners, as Mrs. Thrale had taken Dr. Johnson's health, under her special superintendence.

"'A matter of temperament,' pronounced the genially philosophic painter.

"Sir Joshua, who enjoyed his own reputation as an urbane and accomplished man of the world, began to talk to Captain Fane of Captain Cook, with whom the painter's friend, Dr. Burney's son, had made a voyage round the world; of Sir Joseph Banks's collection of objects of natural history, which Captain Fane had seen under the care of young Mr. Jenner, the favourite pupil of Dr. Hunter.

"Sir Joshua had made a happy choice of a subject to which Captain Fane was alive, and in which he was well informed. The gentlemen talked like kindred spirits, while Lady Bell, to her credit, was content to remain in the background, and listen with deference and delight. She was innocently proud of her companion."

The family of Sir Peter Sundon is also an element of interest in the story as supplying no little humour—the smart business-like, plain-spoken lady and the lackadaisical daughters furnishing such an odd contrast to Lady Bell. We observe that some passages have been added to the story since it appeared in *Good Words*. We are not sure if the author has gained anything by adding several of them. On the whole, however, this is a vivid and masterly presentment of a past time, from which not only interest, but much instruction may be gained; and we should not omit to say that it is crisper and clearer in style than any of this lady's former works, and that there is much less in it of the self-conscious interpretation of nature which rather spoiled some of her previous works, even when the writing was every way admirable.

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* *Lady Bell.* By the Author of "Citoyenne Jacqueline. (Strahan and Co.)

"THE PARISIANS."*

What Lord Lytton was in his first work he is in his last—brilliant, versatile, fascinating as ever, as little skilled in going to the depths of things, as successful in presenting their superficial aspects. The survival of his great powers in their full vigour to the very last, is one of the most remarkable features in his career. To the world at large, he was a worn-out man, broken down by sickness and advancing age, and whose day was done, at the very time when he was astonishing it by another work of genius which in its ignorance it was ascribing to some unknown and younger hand. It would almost seem as if the author of the "Coming "Race" had resolved to build up for himself another reputation, altogether distinct from that of the author of "Pelham" or of the "Caxtons." The work of which the first part is before us is the second of the series, and it is connected with its predecessor by something more than the mere caprice of the author. In the former book, in describing the manners of the Vril-ya, he gave some account of the derivation and metaphorical meaning of the term Koom-Posh, which with them is "the name for the govern-"ment of the many, or the ascendancy of the "most ignorant or hollow, and may be loosely "rendered Hollow Bosh." The object of the story is to represent some of the varieties of this Koom-Posh. It is not surprising that a nobleman in whose circumstances there was everything to develope strong Conservative instincts should look with anxiety and alarm at the growth of the democracy, and should select Paris as the subject of the parable he desired to address to the world against its folly and wickedness. But, though this is to be regarded as one of the chief purposes of the book, the reader has certainly no reason to complain—at least so far as the opening part is concerned—that it is thrust into undue prominence, or that the interest of the story is sacrificed in order that the political prophet may utter his warnings. What is before us here is a vivid picture of Paris and her society executed in a style of art in which Lord Lytton had few, if any, rivals. He has all the *savoir faire* of an accomplished man of the world, the knowledge of an observer who, with almost unbounded opportunities, has studied men and manners in many different lands, the sagacity of one who has not only been a student of politics, but himself an actor, combined with all the ease, eloquence and finish of an *habitué* of society. In the regions of high life, which to so many writers are a distant elysium of which they dream, and in their dreams draw fancy pictures for which it is extremely difficult to find an original, he has been a regular dweller, and he can produce its leading features and characters with a fidelity which an outsider would find it difficult to attain. There may be nothing very high or elevating in the tone of his writing, though that is a point on which, at the present stage of the story, it is not possible to pronounce definitely, but of the brilliancy and picturesqueness of his sketches, as well as of their truthfulness, there can be no question. Not in his most successful works have his great abilities been more conspicuous, and this posthumous novel will well sustain, if it does not enhance, the reputation he had previously won.

We are first introduced to a young Legitimist noble, bankrupt in fortune and depressed in spirit, who has come to Paris in the hope of arranging for a transfer and consolidation of the mortgages on his estate, so as to secure himself even a moderate living. The description of Alain de Rochebriant as he came to Paris, a mere novice, ignorant of its ways and unprepared for the new order of things amid which he found himself, and every part of which jarred upon his sensitive spirit, and the gradual development of Parisian ideas and habits, is really, though of course not designedly, a striking picture of the Legitimist party as we see them now in political life. "He looked a somebody; "but though unmistakably a Frenchman, not "a Parisian. His dress was not in the pre-"vailing mode; to a practised eye it betrayed "the taste and the cut of a provincial tailor. "His gait was not that of the Parisian—less "lounging, more stately, and unlike the "Parisian, he seemed indifferent to the gaze of "others." It is a pure fancy, of course, which could find in this portrait the type of the proud old noble, called forth from the country home in which he had for forty years nursed his devotion to his exiled King, and kept himself aloof from politics, to take part in the government of a country of which he knew little, or to speak more correctly, absolutely nothing. Unversed in the ways of political intrigue, bigoted but high-minded and honourable, as poor in political knowledge as Alain was in his purse, and with ideas as antiquated and rustic as the coat the young Breton wore, but just as strong in their own integrity, he was a politician as incompetent but as honest as any whom France has known for some time. But the bane of Parisian life is upon him as it came only too soon upon Alain, and in the unscrupulous intriguer who is ready for every kind of combination, and no longer careful as to the means he takes to secure his own end, we find it hard to recognise the haughty and impracticable but severe and incorruptible noble whom the difficulties of his country had called forth from his retirement to take his part in the deliberations at Bordeaux or Versailles.

Lord Lytton did not live to see the latest Legitimist development, but his sketch of the private life of some of the party shows how correctly he had guaged its true character. The two sons of the Comte de Vaudemar, cousin of the young marquis, who have long been residents in Paris, have already worn off much of the old Legitimist varnish, and reveal the true spirit of the Frenchman, ready to adapt himself to any variety of circumstances and to make the best of life as it is. No dreamers are they but practical young men, who do in Paris as Paris does. Proud as they are, and of course disdainful of trade, they yet "keep a shop between "them," that is, as explained by a friend to their wondering cousin, "Of course, they don't "serve at the counter; they only invest their "pocket-money in the speculation, and in so "doing treble at least their pocket-money, buy "their horses and keep their grooms." Bourbon politicians are doing much the same in their own sphere. Our author is equally happy in the sketches of Imperialists and Republican conspirators, but we reserve further notice of them or of the story itself until the appearance of the later portions of the work.

* *The Parisians.* By EDWARD BULWER, Lord Lytton. In Four Parts. Part I. (William Blackwood and Sons.)

SOME QUARTERLIES.

If sometimes we must dissent from opinions that necessarily come forward in the *Theological Review*, there is always much in it that has our sympathy. Its spirit is broad; it is calm and impartial in discussing controverted points, and it always aims at fairness in the statement of an opponent's views. This number is more than usually acceptable and readable. First of all, comes a very hard-headed article by Mr. Allanson Picton on the defects which have all along characterised our English Elementary teaching. He titles it—"What are we paying for?" and certainly he makes some startling statements, and ably supports them by facts from Government reports. This, for example, is one of his general conclusions, and will serve to indicate the spirit in which he comes to the discussion of the matter:—

"If we proceed at this rate, it seems probable that the cost of public elementary education will in a few years become a national burden hardly less serious than that of the Civil Service. Nor is this in itself a prospect to be deprecated. There are some of us who would gladly see some branches of the public service—that of the army, for instance—considerably reduced, if the excess of its estimates could be transferred to a more productive investment in popular knowledge. But, whatever opinion we may hold on the subject, all will agree that we ought to have our money's worth; and that of hitherto we have been paying for the education of the people without getting in return anything worthy of the name, the prospect of a very largely increased expenditure can hardly be contemplated with equanimity."

Then he proceeds in a very thorough manner to justify this declaration. He finds that before the Revised Code of 1862, the "Show Scholar system" was carried to such a pitch, that "attendance at school "was no proof that education was being received." The Revised Code was introduced simply to meet this state of things; but did it make an end of the great evil? In answer, read the following:—

"The number of children in England qualified for examination by age and attendance in 1869-70 was 843,142; but of these, 146,702 were kept back by the teachers themselves. 696,440 were presented for examination under the various standards in the following proportions:—

215,507	in Standard	I.
175,207	,,	II.
132,001	,,	III.
90,548	,,	IV.
53,217	,,	V.
29,897	,,	VI.

"The report further tells us that of these children 266,309 were over ten years of age. Yet there were not 30,000 presented in the highest standard, and of these 19,478 failed in arithmetic alone. 'If we confine our attention,' says the report, 'to the scholars over ten years of age, it appears that out of every 100 of these older scholars examined, only 63.5 passed without failure, although 118,809, or 44.6 of the number, were examined in the three lower standards; while those who passed without failure in the three higher standards were only 32 out of the hundred.' This report, equally with that analysed by Mr. Payne, shows that of the number qualified for examination, a considerable proportion are kept back as certain failures; that of those presented, a large number are examined in standards absurdly low for their age; while, after all, about one-third fail to pass completely; and, finally, that the number of children who may be presumed to leave our elementary schools possessed even of the wretched intellectual acquirements represented by the sixth standard, is a fraction so small that, compared with the vastness of the apparatus employed, it seems almost like a disappearing quantity. True, a higher standard has been recently introduced, and we thankfully recognise the improvement. When, however, the last education report was published, only 4,636 children had been presented in the new sixth standard, and out of these 1,944 *failed in arithmetic*, in which branch alone the new standard shows any substantial advance.

"It is impossible to dispute these figures, and futile to attempt to explain them away. The irregularity of attendance, by which defenders of the present system seek to account for its failure, has really little or nothing to do with the figures which I have quoted."

After glancing at the effect which the Church-idea has had on primary education, he proceeds to indicate the changes needful to secure such primary teaching as we find in Scotland or Germany; and he concludes thus:—

"Payment by results, however right in principle, is so managed that, not self-interest merely, but managerial interests, prompt the concentration of attention on achievements that can be paraded, to the neglect of processes in which alone lies the vital power of education. We make them responsible for the progress of children who are only indirectly under their case; and who, by a system tolerated hardly anywhere but in England, are handed over to mere boys and girls, with no notion of teaching, other than the mechanical repetition of words and phrases. Surely it is time that some resolute attempt were made to initiate a better method. As it is, we support an increasingly expensive system which certainly does not return our money's worth. A national training college, skilled teachers, with separate rooms for every class, where possible, and an application of evolution to elementary instruction, would soon bring us better results."

Then follows a very fair estimate of Mrs. Grote's "Life of George Grote." We cannot but endorse the reviewer's remarks on Mr. Grote's inconceivable objections to Mr. Martineau for the chair of mental philosophy in the University of London. In the article on Mr. Morley's "Rousseau," that author is smartly dealt with, as we think he deserves, for trying to make Rousseau testify to Positivism, but the rare merits of the work are very frankly recognised. Renan's "Anti-"Christ" is reviewed with much insight and skill; Mr. Picton is taken to task for some minor inconsistencies in "Christian Pantheism." Certainly Mr. Picton, in spite of his protest, does actually, before he has done, glide into simple "intuitionalism." But the earnestness, thoroughness, and fine poetic grace of his work, are signalised here as they ought to be. The other article is on a Passage in Genesis, in which Bishop Colenso and Mr. Martineau are still on the burdens of the Jehovistic controversy.

The *Westminster*, though the interest of some of its papers must be confined to a limited circle, has a varied programme, and we need hardly add that the subjects it treats are discussed with great ability. We are extremely glad to have the case of the Home Rulers calmly examined in a journal whose broad and courageous and independent Liberalism affords a guarantee that their arguments will receive all the consideration to which they are entitled. The writer criticises all parties impartially, arriving at the conclusion "that the "curse of Ireland is Government by extremes, an "obstinate refusal to hear any complaints, alternating "with undignified and impolitic concessions to popular "clamour." He would make certain concessions, would give "local governing powers" so far as to have "Irish "measures debated at home and brought forward in "the Imperial Parliament with the stamp of the "country's approval," and he would locate one of our princes in a Irish palace, but "neither as the head of a "party nor the representative of a Ministry." But his great remedy is "a firm Government, refusing to "identify itself with either faction." We can conceive of no better, but the question arises, how is that grand desideratum to be obtained? Irish faction is strong because of the strength of party feeling and the lack of high-minded patriotism in England, and if, as seems only too probable, we are coming to a more equally balanced state of parties, it will have a golden opportunity "of which it will not fail to profit. The *British and Foreign Evangelical Review* in its present number draws attention to the change in the feelings of Latitudinarian writers towards the Romish Church, and we have a remarkable illustration of this in the scathing criticism of Ultramontane views in the article on "Catholicism and Philosophy." Bold and outspoken to the verge of irreverence, it is extremely forcible. We cannot attempt to give even an outline of the striking manner in which the writer exhibits the rooted opposition between the Church of Rome and all progress, or to show how far we agree or differ from his representations. We can only note in passing the trenchant manner in which he deposes of the *quasi*-Liberal notions, which prevail in certain quarters. The true Liberal policy, he well says, "is not patronising and coquetting with Ultramontanism, "it is not persecuting it, it is simply ignoring and "carrying forward in simplicity the necessary designs "and projects of Liberalism." "In this age, when the op-"ponents of Liberalism are driven to make use of its "language, when every reactionary appears in a Liberal "garb, when authority appeals to reason, and absolutism "claims to have share in 'live and let live,' it is no "time to speak in uncertain language. The principles "of Liberalism are few, for they are all corollaries of "that ancient one of the Thebanites. *Fay ce que "vouldras* and its principles are clear and definite, for

"they are all negatives, they have their root in the "instincts, and approve themselves to the reasoning "faculties of mankind. There is nothing wanting to "their being undertaken but simplicity and singleness "of aim, and there is nothing wanting to their success "but their being so undertaken. As a principle of "moral conduct, Liberalism enjoins simply, 'Have that "religion you believe'; and of political—'Have nothing "to do with the religion of anyone,' and the ground of "both maxims is the same; that religion is an affair of "the individual conscience alone." A very interesting paper on the "Education of Women in America" discusses the wisdom of educating boys and girls in the same institution, and shows that the American experience is in favour of the association. In the independent section we have an article on "Ethics, Reli-"gion, and the Church" from which we widely differ, but which contains some suggestive and thoughtful remarks on the subject of religious teaching in day-schools, which we commend to the attention of those who attach to it so high a value that they are willing to compromise principle in order to obtain it.

In the *London Quarterly* we have a paper on the recent Methodist Conference, which is interesting as indicating the growing feeling on the part of its most intelligent members that the time is come when changes must be made in its constitution, and especially when laymen must have a recognised and definite position assigned them in the Conference itself, instead of the anomalous and unsatisfactory one they have at present in the Preliminary Committees, which "with "their unrealities and want of direct action, would be "swept away." Even the class meeting, that distinctive and cherished institution of Methodism, is admitted by the writer to need some reform, though he has a "strong faith in the solidity of its foundation," and believes that with slight modifications it might still be made "the universal home and refuge of those who "come under the influence of Methodism." These signs of the growth of Liberalism are gratifying, even though the reviewer still clings to the old idea of Methodism holding a neutral position between the Church and Dissent, and combining the best elements of both. The articles on "Cranmer" and "Renan's "Antichrist," and on "Moral Philosophy" are all interesting, but do not call for special notice.

The *British and Foreign Evangelical Review* opens with a very temperate, well-informed, and valuable article on "Romanism in England," which may serve to correct the wild and exaggerated talk which we often hear about its rapid progress. At the same time, the writer, when noticing the remarkable decrease in the number of perverts from the Anglican Church, should have pointed out how largely that is due to the greater freedom Ritualism has obtained in the Establishment and the progress it has made in accommodating its teaching and practices to Romish ideas. A writer on "Creeds, their advantages and defects, as illustrated in the history and present condition of Dissent," endeavours to show that independent churches are suffering various evils for the want of a definite standard of faith. It would not be difficult to put a very strong case on the opposite side; but this is not the place for the discussion. An interesting sketch of "Sir James Simpson," a "New Analysis of 'In Memoriam,'" and an instructive comparison of "Theological Seminaries in the "United States and Divinity Halls in Scotland," are among the best features of the number.

The *New Quarterly Magazine* is a new candidate for popular favour, which deserves commendation for the admirable style of its getting up as well as for the general ability of its articles. Its distinctive features are that though published quarterly, it has the miscellaneous character of a monthly magazine, and that instead of issuing novels in brief instalments extending over many numbers, it proposes to give tales that shall be completed in two or three numbers. How far those who are interested in a tale will be content to wait three months for the continuation, is a question we are not prepared to answer. The first number gives fair promise. The articles are varied, lively, and readable, especially a "Spiritualist *Séance*" and "Rabelais," while that on "Our Next War," though, of course, purely speculative, is free from the pessimism by which papers of its class are generally characterised.

Miscellaneous.

City of Ottawa Loan.—Messrs. Grant, Brothers, and Co., have just issued the particulars of a six per-cent loan of 120,000*l.* in bonds, on behalf of the city of Ottawa, the capital of the Canadian Dominion, that amount being required for local improvements, described elsewhere. The bonds are of respective value of 100*l.* 200*l.* and 500*l.* each, redeemable in 1893, and principal and interest are secured by a special rate on the city property. The shares are quoted at 2 to 2½ premium.

Adulterated Tea.—At a meeting of the Commissioners of Sewers on Tuesday, at which a report was brought up from the sanitary committee, stating that much of the tea imported consisted mainly of leaves, some of which were putrid, and the whole unfit for human consumption, the appointment of inspectors was recommended, and it was suggested that the Government should be communicated with, in the hope that Parliamentary action might be taken.

The late Mr. and Mrs. Charles Paget.—We understand that the relatives and friends of the above-named lady and gentleman, who were drowned at Filey about a fortnight ago, have returned from the scene of the disaster, having been unable to learn anything as to the whereabouts of the bodies. Some of the fishermen are keeping a watch on the scene, thinking a rough sea might possibly bring the bodies on to the shore, but the general opinion is that they will never be found.—*Nottingham Journal.*

The Price of Coals.—There was a further rise in the coal market on Friday, and the price to the public is now 43*s.* for the best Wallsend. The subject of coal supply was discussed at a meeting of delegates from co-operative societies on Saturday. One speaker remarked that the coal which now cost 2*l.* per ton could be sold for half the money but for the waste in the present system of retailing to the public. A resolution was passed pledging the delegates to induce their societies to furnish both capital and customers to the coal societies which have been formed on the co-operative principle.

"Aunt Judy's Cot."—It is related of the late Mrs. Gatty, that it was her idea that the readers of her serial (*Aunt Judy's Magazine*) should join to support a little cot in the Children's Hospital, Great Ormond-street, London. To the first cot was added a second, and then a third. The visitor to the hospital can see the name, "Aunt Judy's Cot" over each little bed. The poor little cripple for whom Mrs. Gatty first worked died a few weeks before her benefactress. She had grown a great deal stronger, and it was already talked of who should fill the cot when the little girl was restored to her parents. She was sent to the seaside in Wales to complete her restoration, and there she faded away quite unexpectedly and died.

Gleanings.

The harvest festival at St. Ives is said to have consisted of tea, singing, dancing, and prayers.

A recently deceased Virginian's will requests that his epitaph shall state "he was a great turkey hunter and a tolerably good fiddler."

On the day of Sir Edwin Landseer's funeral somebody hung wreaths to the lower jaws of each of the Trafalgar-square lions; and they were left untouched for upwards of a week.

The *Utica Herald* says men will never know what effect it would have had upon Job if eleven little girls had called upon him one after another, and tried to sell him Sunday-school picnic tickets.

The Servant Difficulty.—The *Globe* notes that the following advertisement recently appeared in a contemporary:—"Wanted, a good general servant, who can neither read nor write, nor be able to do tatting, crochet, or embroidery."

A Historical Mulberry Tree.—We learn from the *City Press* that in the garden of the treasurer of Christ's Hospital there is a mulberry tree which is said to have grown from a slip taken from one which grew over the grave of the two princes who were murdered in the Tower. It is now in full bearing, and yielding excellent fruit.

A Lively Hassock.—Some years ago, in the summer time, a clergyman, on going to officiate in a primitive little chapel on the confines of Yorkshire and Westmoreland, on finding no kneeling hassock in the desk, desired the clerk to supply one, who, after a brief interval, appeared with one of very novel description—a sod freshly cut from the turf outside. For a short time this sufficed tolerably well; but soon the clergyman had to rise most abruptly, as the sod proved to have been cut from an ant-hill, and, as can easily be imagined, swarmed with thousands of its tenants.

A Trying Test.—One of the clerks of the War Office, it is stated, in the exuberance of his animal spirits, the other day fastened several yards of string to an umbrella, and then set up the article in the doorway of a public staircase to watch the result. In the course of half-an-hour about a dozen different persons saw the umbrella, and after a furtive glance around marched off with it, until suddenly pulled up short by the string, when a roar of laughter from invisible spectators greeted the discomfiture of each who had thus given way to temptation.

How Jones was Worried out of his Life.—An American editor says:—"Jones told us that he was persecuted to death some time ago by a sewing-machine agent, who wanted him to make a purchase. Unable at last to endure the persistence of the man, Jones bought a diving-bell, went out 400 miles from land, and descended two miles into the ocean to spend a few days in peace. He had hardly touched the bottom when he saw the sewing-machine man coming down in the diver's armour, carrying with him a shuttle-feed and sixty strong testimonials to the merits of his button-hole attachment. Jones informs us that he suddenly rose to the surface and prepared to sail home; but just as the ship's anchor was being hauled over the side, it fell and upset the cook's caboose, scattering the live coals in the powder magazine. This caused a terrific explosion, and Mr. Jones was blown four miles upwards into the air. Just as he began to come down, he met the sewing-machine solicitor coming up in a balloon, with a bucketful of samples of the lockstitch, and a model of his patent reversible hemmer. When Jones fell, he was picked up, and he sailed straight for home. As the vessel drew near the dock, Jones perceived the agent standing on the wharf, waiting for him, with a 'noiseless button-hole attachment.' Thereupon Jones hid himself in the cabin, and instructed the captain to say to the agent that he (Jones) had died of yellow fever on the voyage. When the sewing-machine man heard this he seized a copy of a certificate from a clergyman's wife, and then blew out his brains with a pistol, evidently determined to follow Jones into the next world, and sell him a machine at all hazards."

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

RUTT—HAILES.—Aug. 30, at Stow Congregational Church, Adelaide, South Australia, by the Rev. Colmer B. Symes, B.A., Walter Rutt to Elizabeth Sarah Hailes.

MATHESON—BINDTNER.—Oct. 23, at Heath-street Chapel, Hampstead, by the Rev. James Matheson, B.A., Thomas Matheson, youngest son of the late Rev. James Matheson, D.D., to Marie Georgine, second daughter of the late Professor Brindtner, of Aarau, Switzerland.

WICKS—BUCK.—Oct. 23, at the Wesleyan Chapel, Colchester, by the Rev. L. H. Wiseman, M.A., of London, uncle of the bride, assisted by the Revs. T. W. Davids and W. Willan, James Wicks, jun., of Beverley-road, Colchester, to Emily Alice, only child of William Buck, of West Lodge, Colchester. No cards.

SHAYER—WATERS.—Oct. 24, at the Baptist Chapel, Tottenham, by the Rev. R. Wallace, Ellen, eldest daughter of Mr. B. Shayer, of Edgcombe House, Tottenham, to Mr. Joseph F. Waters, Albert Villa, Tottenham.

DEATH.

REED—Oct. 25, at St. Leonard's-on-Sea, Elizabeth Holmes (Lilly) Reed, the beloved daughter of the Rev. Andrew Reed, B.A., aged 10 years.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 22, 1873.

ISSUE DEPARTMENT.

Notes issued	£33,834,335	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	13,834,335
		Silver Bullion	—
	£33,834,835		£33,834,335

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£12,499,369
Rest..... ..	3,151,902		
Public Deposits ..	3,878,359		
Other Deposits ..	19,103,056	Other Securities ..	20,545,192
Seven Day and other Bills	467,764	Notes	7,507,965
		Gold & Silver Coin	601,564
	£41,154,081		£41,154,081

Oct. 23, 1873. S. O. Gray, Deputy Chief Cashier.

Breakfast. Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London."

Markets.

CORN EXCHANGE, Mark Lane, Monday, Oct. 27.

The supplies of English wheat are moderate, and liberal supplies from abroad. We have the market less depressed than last week, and prices of last Monday are maintained for foreign, and the best samples of English are 1*s.* per qr. dearer. Flour met a better sale. Barley, beans, and peas are without change in value. Maize meets a more free sale. The arrivals of oats are small, and the trade is active and at an advance of 6*d.* per qr. since last Mosday. We have few fresh arrivals, and prices of wheat and maize are partly maintained.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
Wheat—			Peas—		
Essex and Kent, red..	—	to —	Grey	34	to 38
Ditto new.. ..	—	54	Maple	37	43
White	—	—	White	39	44
„ new ..	—	52	Boilers	39	44
Foreign red ..	57	61	Foreign	37	41
„ white ..	62	64			
			Rye—	42	44
Barley—					
English malting	34	39	Oats—		
Grinding	30	32	English feed ..	22	30
Distilling.. ..	36	42	„ potato..	—	—
Foreign	37	41	Scotch feed ..	—	—
			„ potato..	—	—
Malt—			Irish Black ..	22	24
Pale, new.. ..	72	77	„ White ..	21	28
Chevalier.. ..	—	—	Foreign feed ..	23	27
Brown	52	58			
			Flour—		
Beans—			Town made ..	50	57
Ticks	34	38	Best country households ..	45	47
Harrow	35	40	Norfolk & Suffolk	39	44
Pigeon	42	50			
Egyptian.. ..	37	39			

METROPOLITAN CATTLE MARKET, Monday, Oct. 27.—The total imports of foreign stock into London last week amounted to 15,991 head. In the corresponding week in 1872 we received 11,308; in 1871, 19,633; in 1870, 17,109; in 1869, 11,141; and in 1868, 8,480 head. A quiet tone has pervaded the cattle market to-day. The supply of stock has again been large, and fully equal to requirements. In the beast lairs the show has been extensive; but there has been a marked scarcity of prime breeds, the

bulk of the receipts coming to hand in indifferent condition. Throughout, the demand has been slow; but for the few choice animals offered full rates have been paid, the best Scots and crosses making 6s. 2d. to 6s. 4d. per 8lbs. Medium and inferior breeds have been dull of sale. From Lincolnshire we have received about 70, from Leicestershire and Northamptonshire about 1,750 from Hereford about 200, from other parts of England about 500, from Scotland 5, and from Ireland about 350 head. In the foreign side of the market there has been a good show of stock, chiefly, as usual, from Tonning, from whence about 2,380 have been received. Spain has contributed about 80, Gothenburg 13, and there have been about 150 Dutch. The demand has been quiet, and inferior breeds have been irregular in value. The sheep market has been fairly supplied. Sales have progressed slowly at about late rates. The best Downs and half-breds have made 6s. 8d. to 6s. 10d. per 8lbs. Foreign breeds have been barely so firm. Calves have been in short supply and moderate request, at about late rates. Pigs have been disposed of at previous currencies.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	4	to 4	10	Pr. coarse wooled	6	4	6	6
Second quality .	5	0	5	4	PrimeSouthdown	6	8	6	10
Prime large oxen	5	10	6	0	Lge.coarse calves	4	4	5	4
Prime Scots . .	6	2	6	6	Prime small	5	10	6	2
Coarse inf. sheep	4	4	4	10	Large hogs . .	4	6	4	10
Second quality .	5	4	5	10	Neat sm. porkers	5	4	5	8

METROPOLITAN MEAT MARKET, Monday, Oct. 27.—The supplies of meat offering here to-day were larger, and slightly in excess of requirements; but prices, under the influence of cold weather, assumed rather more strength.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4	to 4	0	Inferior Mutton	3	8	to 4	4
Middling do. .	4	0	4	6	Middling do. .	4	6	5	2
Prime large do.	4	10	5	4	Prime do. . .	5	4	5	8
Prime small do.	5	2	5	8	Large pork . .	4	0	4	4
Veal	5	0	5	4	Small do. . .	4	8	5	4

PROVISIONS, Monday, Oct. 27.—The arrivals last week from Ireland were 633 firkins butter, and 3,663 bales bacon; and from foreign ports 25,966 packages butter, 1,222 bales bacon. For Irish butter there is a very limited sale, and prices are nominally without change. Foreign meets a good sale, at an advance of 2s. to 4s. per cwt. The supplies of bacon having increased, prices further declined 3s. per cwt.; best Waterford sizeable 79s. on board.

COVENT GARDEN MARKET, Friday, Oct. 27.—During the past week the supplies have again been in excess of the demand, and in many articles a reduction in price has been necessary to clear the stands. Among English pears, Louise, Duchess d' Angoulême, Beurré d'Anjou, and Beurré Bosc offered in large quantities. Foreign pears comprised nearly the same varieties, with Glou Morceau and Beurré Diel in addition. Apples are very plentiful, comprising all the usual varieties in use at this season.

HOPS, Borough, Monday, Oct. 27.—The active demand which prevailed last week has somewhat slackened, but without having any material effect upon values, with the exception of medium descriptions, which can be purchased a shade cheaper; choice and low cheap hops on the other hand, are in excellent demand, the former realising good prices, being scarce in proportion to the growth. Yearlings are firm. Continental advices inform us that the foreign markets are active, with late advances fully maintained. Mid and East Kent, 6*l.*, 7*l.*, 9*l.* 9s.; Weald of Kent, 5*l.* 10s., 6*l.* 6s., 6*l.* 15s.; Sussex, 5*l.*, 5*l.* 12s., 6*l.*; Country Farnham, 6*l.*, 6*l.* 10s., 8*l.*; Farnham, 7*l.*, — 8*l.* 10s.

POTATOES.—Borough and Spitalfields, Monday, Oct. 27.—During the week moderate supplies of potatoes have arrived, both from our own districts and from abroad, in very variable condition. Trade, nevertheless, has remained steady, and prices have not undergone any important change. Regents, 100s. to 120s. per ton; Rocks, 85s. to 95s. per ton; Kidneys, 110s. to 120s. per ton; Flukes and Victorias, 110s. to 130s. per ton.

SEED, Monday, Oct. 27.—New English cloverseed comes out slowly, but there is no anxiety to make purchases at the high prices demanded for purple samples. Foreign qualities, both red and white, were without any quotable change in value. Fine trefoil was held firmly, but the business transacted in it was to a limited extent. White mustardseed, both new and old, could be bought rather lower. The few samples of new brown offering met a limited demand, although moderate prices would have been taken. Canaryseed was rather dearer, with a good sale. New Dutch hempseed sold steadily on former terms. The demand for winter tares was limited, and prices were again rather lower.

WOOL, Monday, Oct. 27.—The English wool market has been steadier. A fair business has been doing at quite late prices. For colonial sorts a healthy demand has been experienced, and extreme rates have been paid.

TALLOW, Monday, Oct. 27.—P.Y.C. is dull, and is now quoted at 41s. 9d. per cwt. for on the spot. Town tallow 39s. 9d. net cash. Rough fat has declined 1s. 11d. per 8lbs.

COAL, Monday, Oct. 27.—Demand great for all sorts of house coal.—Elliott's Wallsend, 35s.; Hettons, 36s.; Hettons Lyons 33s. 6d.; Harton, 33s. 6d.; Hartlepool original 36s.; Tees, 35s. 9d.; Tunstall, 33s. 6d. Ships fresh arrived, 45s. Ships at sea, 15.

OIL, Monday, Oct. 27.—For linseed oil the demand has been quiet at about late rates. Rape has been rather steadier. Other oils have sold slowly.

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Payments in anticipation of the instalments may be made in one payment on allotment, under discount at the rate of £6 per cent. per annum.

The interest on the Bonds is payable half-yearly, on the 1st May and 1st November in each year. The first half-yearly Coupon, of £3 per £100 Bond, will become payable on the 1st May next.

The principal is payable on the 1st November, 1893, and for the purpose of forming a Sinking Fund for the payment of the said Debentures at that date, and the interest to become due thereon, an equal special rate of eight-tenths of a cent on the dollar will, in addition to all other rates, be raised, levied, and collected in each year upon all the rateable property in the City of Ottawa during the continuance of the said Debentures, or any of them.

Both principal and interest are payable in sterling money in London, at the Banking House of Messrs. Grant, Brothers, and Co., 24, Lombard-street, E.C., London.

The Bonds are to Bearer, and are issued in denominations of £100, £200, and £500.

The receipts of the Corporation for the fiscal year ending 31st December, 1872, as certified by the City Auditors, amounted to 212,607 dollars, or about £42,500 sterling.

The value of the property in the City of Ottawa liable to be rated was, according to the last revised Assessment Rolls of the said City, 8,400,000 dollars, or about £1,680,000 sterling.

As an evidence of the growing importance of the City of Ottawa, the following statement of the valuation of the property in the City of Ottawa for rating purposes, for the last five years, is appended:—

	Dollars.
In 1869 the total value of such property was...	4,962,255
„ 1870 „ „ „ ...	5,037,858
„ 1871 „ „ „ ...	5,769,149
„ 1872 „ „ „ ...	6,828,347
„ 1873 „ „ „ ...	8,400,000

It will be seen from the foregoing that the total value of the property in the City has increased 70 per cent. during the last five years, and is still yearly advancing, the increase of the year 1873 over the previous year being upwards of 1,600,000 dollars.

Default in payment of any instalment when due, will render all previous payments liable to forfeiture.

Scrip Certificates to Bearer will be issued against Allotment Letters and Receipts for Deposit, and will be exchanged for the Bonds when all the payments are completed.

Copies of the By-law, creating the Debentures now for subscription, and of the last published accounts of the Corporation of the City of Ottawa for the year ending 31st December, 1872, may be inspected at the Offices of Messrs. West and King, Solicitors, 66, Cannon-street, E.C., London.

Applications must be made in the annexed form, accompanied by the deposit of £10 per cent. on the amount applied for. Should the amount allotted not require the whole sum so paid, the surplus will be applied towards the payment of the amount due on allotment.

In case no allotment is made, the depost will be returned forthwith without deduction.

Forms of Subscription may be obtained on application.

The increasing favour with which well-secured Canadian Municipal Loans are regarded by English investors, may be illustrated by the results of the undermentioned Loans introduced by Messrs. Grant, Brothers, and Co.:—

	Issued at	Present quotation.
1872—City of Quebec Six per Cent. Sterling Loan, £100,000	100	107 to 109
1873—City of Ottawa Six per Cent. Sterling (Waterworks) Loan, £102,720 ...	102	108 to 110
1873—City of Quebec Six per Cent. Sterling Loan, £115,000	102	107 to 109

24, Lombard-street, E.C., London, 24th October, 1873.

DOMINION OF CANADA.

CITY of OTTAWA (Capital of the Dominion) SIX PER CENT. STERLING LOAN. ISSUE OF £120,000 STERLING BONDS.

To Messrs. GRANT, BROTHERS, and Co., 24, Lombard-street, E.C., London.

I request that you will allot to me £ of the above Loan, on which I enclose the required deposit of £10 per cent., or £ , and I agree to accept the said Bonds, or any less amount you may allot me, and to make the remaining payments thereon, in accordance with the Prospectus issued by you, dated 24th October, 1873.

Name at full length.....
Address.....
Date.....
Signature.....

SMOKY CHIMNEYS.—Our Chimney-tops never fail to cure. We fix them "No Cure, No Pay," or send them to all parts on trial and approval.

WILSON and CO., 20, Seymour-street, N.W.

PATENT COTTON GUNPOWDER COMPANY (Limited).—FOR SALE, FIFTY SHARES of £10 each, fully paid, in this promising undertaking. The works have just been completed, and are now in active progress at Faversham; and there is every prospect of handsome dividends resulting from an investment. Offers for the shares, in whole or part, can be made, addressed, H. D., 7, George-yard, Lombard-street, E.C.

FARM LANDS FOR SALE in the UNITED STATES.

The Burlington and Missouri-River Railroad Company offers for Sale, at a Low Price, on Four, Six, or Ten Years' Credit, with interest at favourable rates, and in quantities to suit purchasers, its Lands in the great Agricultural States of

IOWA AND NEBRASKA,

eligibly situated on the Chicago and Burlington Railway route between the Atlantic and the Pacific.

Full information in reference to the character and cost of these Lands, and to the Rates of Passage by Steamship and Railway to the Western and Pacific States, by the above-named route, may be had on application by letter or in person, at any of the offices of the Company in the United Kingdom; also, a Handbook for the use of intending Emigrants.

Liverpool: 16, South Castle-street.
London: 25, Moorgate-street.
HAMILTON A. HILL, General Agent.

HYDROPATHY!—JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic System, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 24s. 6d. to 31s. 6d. per week.
Prospectuses on application.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits I can testify that this is the most comfortable home I had when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

HARMONIUMS, by GILBERT L. BAUER. Improved ENGLISH MANUFACTURE, suitable for CHURCH AND CHAPEL SERVICES, Concert Rooms, Private Families, &c., &c. Price Lists on application, at the Cumberland Works, 49, Tottenham-street, London, W.

JOHN BURGESS AND SON'S
GENUINE ANCHOVY PASTE.
Sold everywhere.
WHOLESALE—107, STRAND, W.C.
Established 1760.

JOHN GOSNELL & CO.'S
"CHERRY TOOTH PASTE"
Greatly excels all other preparations for the Teeth.
"AGUA AMARELLA"
Restores the Human Hair to its pristine hue, no matter at what age.
"TOILET and NURSERY POWDER"
Beautifully perfumed and guaranteed pure.
ASK for JOHN GOSNELL and CO.'S, and see that you have none other than their GENUINE Articles.
Sold by all respectable
CHEMISTS and PERFUMERS.
Wholesale, Angel-passage, 93, Upper Thames-street, London.

KAYE'S WORSDELL'S PILLS.—Sufferers from Gout, Rheumatism, Liver Complaints, and other affections arising from impure blood or defective circulation of the vital fluid, will find not only immediate relief, but frequently permanent cure, through taking the above Pills. Being entirely of vegetable origin, and free from everything that could be injurious to the most delicate constitution, they are the best medicine for prevention and cure.

Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of Medicine. Sold by most Chemists in bottles at 4s. each. Wholesale Agent, Edwards, 38, Old Change, London.

ROYAL POLYTECHNIC.—NOTICE.—The ENCHANTED GLEN (written by Dr. Croft), notwithstanding its great popularity, cannot be given after November 8th, in consequence of the engagement of Mr. HOWARD PAUL. This week 300th representation. Mr. Hartwell.—New Lectures by Professor Gardner.—1. The SILBER LIGHT; 2. SUGAR: from the CANE to the TEA-CUP.—HOME ELECTRICITY, by Mr. King.—Other Novelties.—Open daily, from 12 to 5, and 7 to 10. Admission 1s.

ROYAL POLYTECHNIC.—NOTICE.—The MANAGING DIRECTOR attends in his office daily, from Four until half-past Five o'clock. Letters requiring answers must contain PLAINLY ADDRESSED envelopes.

VIENNA INTERNATIONAL EXHIBITION.
The "MEDAL FOR PROGRESS"
has been awarded to J. S. FRY and SONS, Manufacturers of the celebrated Caracas Cocoa.

FRY'S CHOCOLATE and COCOA.
The Award of the "Medal for Progress" at the Vienna Exhibition is a fresh proof of the high position assigned to the firm by a competent International Jury.

FRY'S CARACAS COCOA.
"A most delicious and valuable article."—Standard.
"The Caracas Cocoa of such choice quality."—Food, Water, and Air, Edited by Dr. Hassall.
NINE PRIZE MEDALS awarded to J. S. FRY and SONS.

FIELD'S
PATENT "OZOKERIT" CANDLES.
IMPROVED IN COLOUR.
IMPROVED IN BURNING.
Made in all sizes, and
SOLD EVERYWHERE.

CANDLES.
Field's Patent Wedge-Fitting, in Composite,
Stearine, Paraffine, and Ozokerit, fit firmly in the sockets, thus saving the trouble and danger of paper.
J. C. & J. FIELD, UPPER MARSH, LAMBETH,
Sole Manufacturers of Ozokerit, Self-fitting and Wedge-fitting Candles, and of the United Service Soap.

FRAGRANT SOAP.
The celebrated "UNITED SERVICE" TABLET is famed for its delightful fragrance and beneficial effect on the skin.
Manufactured by
J. C. & J. FIELD, Patentees of the Self-fitting Candles.
Sold by Chemists, Oil and Italian Warehousemen, and others.
*** Use no other. See name on each tablet.

SAMUEL BROTHERS,
50, *LUDGATE-HILL, LONDON,*
MERCHANT TAYLORS, BOYS' OUTFITTERS, &c.

SAMUEL BROTHERS' vast Stock (the largest in London) is divided into Nine Classes. Each piece of cloth and every garment is marked the class to which it belongs and the price in plain figures.

SAMUEL BROTHERS.—GENTLEMEN'S and YOUTHS' ATTIRE.

NOTED FOR .....
Accurate Fit.
High-class Style.
Durable Materials.
Value for Money.
Best Workmanship.
Permanent Colours.
Superior Trimmings.
Fashionable Designs.
Gentlemanly Appearance.
Wear-resisting Properties.

NEW AUTUMN FABRICS.
PRICE LIST.

AUTUMN SUITS.				AUTUMN COATS.		
Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Boys and Youths.	CLASS.	Business, Morning, and Travelling.	Visiting, Frock, and Clerical.	Autumn Overcoats.
38s.	43s. 6d.	16s.	A	17s. 6d.	25s.	21s.
42s.	49s.	20s.	B	21s.	28s.	28s.
50s.	57s.	24s.	C	26s.	33s.	33s.
59s.	68s.	28s.	D	33s.	42s.	42s.
75s.	83s.	31s.	E	42s.	50s.	50s.
81s.	91s.	34s.	F	45s.	55s.	55s.
94s.	104s.	38s.	G	55s.	65s.	65s.
102s.	112s.	—	H	60s.	70s.	70s.
116s.	130s.	—	I	70s.	84s.	84s.

All sizes of every class for immediate use, or to measure.	Guide to self-measurement sent free.	Patterns of every class sent free.	All Cloths thoroughly shrunk.	Perfect in style and fit.	Unapproached in style.

NEW AUTUMN TROUSERS.

A	B	C	D	E	F
12s. 6d.	14s.	16s.	17s. 6d.	22s.	24s.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

SAMUEL BROTHERS beg to notify to Parents and Guardians that they have just introduced a new Fabric for Boys' and Youths' Clothing that will resist any amount of hard wear.

THE NEW "WEAR-RESISTING" FABRICS are manufactured in every style of Juvenile Costume.
Suit for a Boy four feet in height, C class, 25s.
Suit for a Boy four feet in height, D class, 30s. 6d.
Price ascending or descending according to size.

SAMUEL BROTHERS, 50, LUDGATE-HILL.

THE NEW ILLUSTRATED BOOK of FASHIONS contains 43 Portraits of Boy Princes of Europe, English Ministers, Statesmen, and Politicians, selected from all ranks and parties. Each Portrait (with brief biographical memoir) adorns a figure illustrating the newest and most gentlemanly styles of costume. Price 6d., or gratis to purchasers.
Patterns and guide to self-measurement sent free.

SAMUEL BROTHERS, 50, LUDGATE-HILL, LONDON, E.C.

CHARTA PERFECTA.—This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

ONE THOUSAND SHEETS (42 Quires) of good CREAM-LAID NOTE, and 1,000 ENVELOPES, suitable for the Clergy, Gentry, and Family use, on receipt of P.O.O. for 10s. 6d.; 500 each, 5s. 6d.; 2,000 each, 20s.

THOMAS M. WOOD, Wholesale Stationer, 24, Milk-street, London, E.C. Established fifty years.

N.B.—Every description of stationery (in reasonable quantities at the wholesale price.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 43s.; best Inland, 39s.; best Coke, 28s.—cash prices. Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 43s.; Hartlepool, 42s.; best Wigan, 38s.; best Silkstone, 38s.; new Silkstone, 37s.; best Clay Cross, 38s.; Clay Cross Seconds, 37s.; Primrose, 36s.; Derby Bright, 35s.; Barnsley, 33s.; Kitchen, 32s.; Hartley, 31s.; Cobbles, 30s.; Nuts, 30s.; Steam, 31s.; Tanfield, 36s.; Small, 20s.; Coke, 28s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

VIENNA EXHIBITION, 1873.

THE DIPLOMA of HONOUR, being the highest distinction, has been awarded to LIEBIG COMPANY'S EXTRACT of MEAT.

Require the facsimile, in blue, of the inventor's (Baron Justus v. Liebig) signature on the Trade Mark label.

THE BLOOD PURIFIER.

NO ONE SHOULD BE WITHOUT THE BLOOD PURIFIER.—Old Dr. Jacob Townsend's Sarsaparilla is the great purifier of the blood, it effects the most salutary changes in disease; cures scrofula, scorbutic disorders, chronic sore eyes, rheumatism, piles, liver complaints, erysipelas, all blotches and eruptions of the skin, it removes every impurity of the blood, and all humours and morbid collections of the body, in short, it acts like a charm. In bottles, 2s. 6d., 4s. 0d., 4s. 6d., 7s. 6d., 1 .s. 0d. Pills and Ointment, each in boxes, 1s. 1½d., 2s. 9d., 4s. 6d., by post for 15, 36, and 60 stamps. Sold by all Druggists. Chief Depôt, 131, Fleet-street, London. Get the red and blue wrapper with the old Dr.'s head in the centre.

NOTICE of REMOVAL.—TIDMAN'S SEA SALT.—TIDMAN and SON beg to announce their REMOVAL from Wormwood-street to 21, WILSON-STREET, FINSBURY, London, E.C., where all communications should be addressed.

TIDMAN'S SEA SALT, extracted from the "foaming billows," has been analysed by Dr. Hassall and other eminent chemists, who strongly recommend it as very superior to the rock and other salts previously used. It is the only efficient substitute for sea-bathing.—Tidman and Son, removed from Wormwood-street to 21, Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT, for producing a real sea bath in your own room. May be used warm, tepid, or cold. Five ounces should be added to each gallon of water.—Sold by Chemists and Druggists, in bags and boxes of 7 lb., 14lb., 28 lb, 56 lb., and 1 cwt. Beware of imitations.

TIDMAN'S SEA SALT, used daily, produces astonishing effects in cases of debility, lassitude, &c. It invigorates more effectively and naturally than any other remedy. Sold in bags and boxes by all Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT supplies the very want of the age, presenting to every one the pleasures of sea bathing without the necessity of a residence on the coast. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-place, Regent-street, and 5, New Broad-street.

TIDMAN'S SEA SALT is not merely a healthful luxury, but has produced really wonderful effects in many cases of glandular swellings, rheumatic affections, neuralgia, sprained joints, &c.—Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT, used daily, immensely benefits weakly infants, strengthening the limbs, developing the muscles, and invigorating the whole system. It greatly assists in forming a sound constitution. Sold by Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT should be used in every nursery. Its wonderful strengthening powers are there exhibited in the most striking manner. For very young children the bath should be tepid. Sold in bags and boxes by Chemists and Druggists. N.B.—Particularly see that each packet bears our trade mark.

TIDMAN'S SEA SALT is superior to any other preparation in the world, as by the process employed in its manufacture all the medicinal and invigorating properties of sea-water, eliminated in other cases by the ordinary operations of refining and purifying, are retained in full activity.

TIDMAN'S SEA SALT, effectually relieves tender feet. They should be bathed night and morning with a solution prepared by dissolving five or six ounces of the salt in a gallon of cold water. Sold by Chemists and Druggists. Beware of imitations.—Tidman and Son, 21 Wilson-street, Finsbury, London, E.C.

TIDMAN'S SEA SALT.—When purchasing this celebrated article, assure yourself of its verity by seeing that every package bears our well-known trade mark—a bag on which are the words, "Tidman's Sea Salt."—Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

SPANISH FLY.

AN ESSAY UPON THE

HUMAN HAIR

AND ITS

REPRODUCTION BY THE STIMULANT SPANISH FLY, OR CANTHARIDES.

Price One Penny. Sent for Two Stamps.

BY ALEX. ROSS,

248, HIGH HOLBORN, LONDON, W.C.

MANY hundreds of individuals apply to the writer of this short essay as to the means for recovering an ornament which is prised, more or less, by us all. The pleasure of describing what the hair is, and how it should be treated, was at first pleasant, but after years of repetition it became irksome in the extreme. And this small pamphlet was written to enlighten the public, and save labour to the writer. Not only so, but these pages will show why that great remedy, Spanish Fly Oil, so signally succeeds in most cases of imperfect hair. So difficult is it to give verbally a lengthened statement of the advantages arising from the use of Cantharides Oil for the growth of the hair, that it becomes necessary to adopt a written medium for that purpose; also the difficulty is produced, not from a want of an accumulation of facts, but through oral explanations reaching but the few, and not, like an essay, finding its way to hundreds and thousands of persons suffering from thinness of hair, or disadvantaged in their appearance by meagre locks. Hair may be thought by some to be a subject too trivial to engage the attention of the studious. If an excuse or a reason be required for this study by those so engaged, they may show that their subject has been the theme of the poet and the labour of the painter; that its antiquity is attractive, for the Assyrians, Egyptians, ancient Jews, as well as the people of more classical days, prided themselves in the arranging, beautifying, and promoting the growth of an auxiliary to beauty surpassed by none in its charms. The individual devoting the energies of a life to this subject may remark to those who depreciate his engagement, that the wonders contained within its limits are more than enough for the contemplation of many lives; and like the manipulator with an atom or a globule of water, or the chemist with an examination into the laws of caloric, and the electrician inquiring into the wonders of electricity, he finds that nothing in nature is so insignificant as it at first appears, neither is there anything so small but what is more than sufficient to feed with mental food the mind of man. This is strikingly so with the subject of hair; and it is hoped, before the reader completes the reading of this brief essay, that his opinion will be the same as the writer's. A deficiency of the natural covering called hair produces often disease and death. It is not only true that the bear and wild dog in the Arctic regions could not long exist without its protection, but it is equally a fact that man when prematurely bald, or suddenly deprived of hair, is most susceptible to catarrh. So well known is this, that the greater number, perhaps, of persons wearing perukes do so more as a protection against cold than for the sake of ornament. The chest containing the vital organs induces persons very wisely to protect that part of the body with scrupulous care; but should the chest be kept uncovered, nature, ever beneficent, causes hair to grow upon the neglected part in sufficient quantities, showing, in so doing, the importance not only of keeping that part of the body covered, but that hair is a great preventive to inflammation, other diseases, and death. Plants are provided with this covering that the sun's rays may not be too powerful for them, or that the piercing winds may not do them injury. It is true that these filaments—found upon all plants except those that grow under water—collect from a humid atmosphere the moisture necessary to their well-being; but, important as this office is in the existence of vegetation, it is perhaps subordinate to that of protection from excessive heat or cold. As an ornament, nothing surpasses well-arranged hair, and its suitable decoration principally depends upon its profusion, obtained only through care and cultivation. The painter does not consider his Beauty perfectly charming unless her locks flow plentifully in brightness and thickness—the colour beautiful, and the gloss rich and radiant. The poet will "write a woful ballad to (so small a portion of hair as) his mistress's eyebrow," the inference being that if a few hairs upon the face inspire him with admiration and love, to how much greater an extent of rapture or enthusiasm would he rise in contemplating her flowing locks, "dishevelled, but in wanton ringlets waved." And the sculptor is not forgetful of the effects produced by a judicious use of what the divine Milton calls "golden tresses." But if the poets be taken as guides as to the amount of attention and enthusiasm to be given to the hair, then we shall find that we are to admire it more than any other constituent part of beauty. The learned Liebig has analysed it, and informs us that it consists of hydrogen, oxygen, nitrogen, and sulphur. In the possession of the writer is the hair of nearly every class, genera, and family of the mammalia, and, upon examination, all are found to contain more or less of these component parts.

SPANISH FLY is the acting ingredient in ALEX. ROSS'S CANTHARIDES OIL, which speedily produces Whiskers and thickens Hair. 3s. 6d.; sent by post for 54 stamps.—ALEX. ROSS, 248, High Holborn, London, opposite Day and Martin's.—Hair Dye, 3s. 6d.; Face Powder, 1s.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

IRON CHURCHES, CHAPELS, &c.,

ON AN IMPROVED SYSTEM.

Tasteful in Design,

Economical, Durable, Quickly Erected, and removable without injury. Prices on application.

ISAAC DIXON,

IRON CHURCH, CHAPEL, SCHOOL, AND HOUSE BUILDER,

HATTON GARDEN, LIVERPOOL.

A FACT.—ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

ALEX. ROSS'S GREAT HAIR RESTORER.—It restores Grey Hair to its original colour in a few days. It increases growth and removes dandrift. Sold in large bottles at 3s. 6d.; sent for stamps or P. O. Order.—A. ROSS, 248, High Holborn, London.

INVALUABLE TO PERSONS SUFFERING FROM NERVOUS AND RHEUMATIC AFFECTIONS.

DARLOW AND CO.'S IMPROVED PATENT

MAGNETINE CURATIVE APPLIANCES

For Spinal, Liver, Kidney, Lung, Throat, and Chest Complaints, General Debility, Indigestion, Sciatica, Neuralgia, Bronchitis, and other forms of Nervous and Rheumatic Affections; also as a preventive to SEA-SICKNESS, CHOLERA, SMALL-POX, FEVER, &c.

Seven years of uninterrupted progress has fully established the reputation of Messrs. Darlow and Co.'s Magnetic Appliances as being pre-eminently superior to every other invention of the kind hitherto introduced to public notice with regard both to their finished manufacture and remarkable remedial curative value.

The advantages derivable from these appliances are now known and acknowledged in almost every portion of the civilised world, especially so in the United Kingdom, where, from the Palace of Royalty down to the homes of the very humblest of Her Majesty's subjects, they have been received as a boon to suffering men, women, and children, bringing relief in some of the most intricate cases where ordinary medical treatment has failed, also in incipient paralysis and consumption, loss of brain and nerve power, and in that most distressing ailment liver complaint—there being no remedy in such cases so gentle, soothing, vitalising, and effective as Magnetine.

A New Pamphlet, Descriptive of MAGNETINE, sent post free on application to

DARLOW AND CO.,

435, WEST STRAND, LONDON, W.C.,

Nearly opposite Charing Cross Station, three doors east of the Lowther Arcade.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Consumptive Night Sweats, Quinsy, and all affections of the throat and chest.

Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all respectable chemists, and wholesale by Jas. M. Crosby, Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

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